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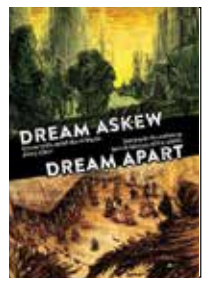

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JEWISH NEWS

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International Jewish efforts to aid Ukrainian refugees

By Liora Rosen, Jewish Federation of Greater Ann Arbor, excerpted from JDC (Joint Distribution Committee) emergency campaign updates

When Russia attacked Ukraine in February of this year, Jewish Federations of North America (JFNA) sprang into action to raise funds in support of Ukraine relief efforts, and the Jewish community of Washtenaw County answered the call. To date, local donors have contributed over $45,000 to the JFNA Ukraine Emergency Fund and directly to organizations serving communities in Ukraine and neighboring countries. The JFNA Ukraine Emergency Fund supports numerous NGOs including Jewish Federation partners, the Jewish Agency for Israel (JAFI), the American Jewish Joint Distribution Committee (JDC), and World ORT, as well as many other organizations who work in Eastern Europe including Hillel International, HIAS, the Israel Trauma Coalition, Hadassah Medical Organization, Chabad, Magen David Adom, the Office of the Chief Rabbi of Poland, and many more.

JDC team member comforts a young refugee, one hour after she and her family crossed into Poland.

The vignettes below describing JDC's work are a window into what generous community members make possible through this targeted emergency support and through the Annual Community Campaign. Support of the Annual Community Campaign ensures the infrastructure and global network are in place when rapid response is required. Because of donor commitment to the Federation's campaign — year in and year out — overseas partners were able to respond in this unprecedented crisis.

A harrowing journey

They arrive under gray skies or the cover of snow. Some have traveled for days on end. All are exhausted, cold, and hungry. They are mothers carrying babies, families torn apart, grandparents who struggle to walk and need a human crutch to make it down the stairs of the rescue bus. Their relief at reaching the border is tempered with fear and grief about what they have left behind and the uncertainty that lies ahead.

Because of generous donors to the Ukraine Emergency Fund, these tired and frightened Jews have a steady arm to guide them. The JDC provides a hotline to call that will bring them to safer shores. When they arrive at the border, they receive warm soup and a snack for the disoriented children. Whether they fled to Moldova, Romania, Poland, or Hungary, help is there for respite and shelter.

Jewish hands helping communities of all backgrounds

Over four million Ukrainian refugees — including over 35,000 Jews — have crossed into neighboring countries, leaving behind family, belongings, careers, and dreams for a future in their native country. Some are

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This time, it hit home: Reflections on the July 4th Highland Park massacre

By Joshua Sukenic

I didn't know what to do. I still don't. But I know that I have to do something. I can scream into thin air, I can call my local representatives, I could tweet my despair, maybe even directly at some of the bozos who continue to live in an alternate reality and still don't think we have a problem. I still don't know what to do, which is why I began to write this. This is my community, my family, my friends, and part of my support system. I am asking for leadership. I am asking for help because I don't see the path. I don't see the answer.

Interestingly, this discussion feels a lot like a religious debate, including deeply held beliefs on both sides; but there has to be a middle ground, and we need to come together as for the greater good of all.

Professionally, I spend my days finding and giving answers. When a problem or opportunity is discovered, I see a path to fix it or find the most knowledgeable people who do. I assemble the team to help out and we get to work. I can see the steps in front of me,

Sukenic kids playing in Port Clinton Square not so many years ago. The shooting occurred directly to the left of the grey sedan beind the kids.

the process, each person's role on the team, and how one move may impact another part of the plan. My bias towards action is a superpower of mine, and sometimes kryptonite. This time I don't see a path to fix it, I don't know the people to bring in to help. For this, I have no answers. I don't see the matrix and I can't see a path forward. I don't see many people willing to take substantive action other than repeatedly saying we have a problem, while others try to deflect, disguise, or even deceive.

This time I need help, help from our local leaders, our rabbis, our clergy, and our community organizers. Now is the time to come together, join forces, and act. That is why I write to our community. Help us find answers, help us find a path forward, a compromise, among anger and zealots. Help us find a way, together, as a strong, powerful community to solve this terrible, horrific, tragic issue affecting our country.

I've said a lot, and I've asked for a lot; yet,

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From the Editor

I was visiting Chicago with my daughter on the morning of July 4, eating breakfast at a diner near Lake Michigan, when a middle-aged man walked out of the kitchen and from across the room asked us, "Have you heard?"

He was, of course, referring to the mass shooting that had just occurred in Highland Park. For Jewish communities across the Midwest, like ours here in Washtenaw County, Highland Park has been a generative hub. I know several people who grew up there, including one of my oldest friends whose 88-year-old cousin Steve Straus was one of the shooting victims. I didn't need to solicit articles from our community on the tragedy, Joshua Sukenic and Decky Alexander submitted moving reflections out of their own need to process the shooting, and to find support in community. For instance, can we let it sink in that in the decade after the GOP-led Congress let the assault rifle ban expire in 2004, fatalities in high-casualty public mass shootings soared by 347 percent. We can do something about this.

Clare Kinberg

Some reminders: WJN is not forwarded if you move: please send me your address changes! WJN is mailed free to addresses in Washtenaw County: when you meet a person who may be new to the local Jewish community, ask them if they receive the paper! I would really appreciate more people filling out the reader survey on our website, WashtenawJewishNews.org. You can also read the current and past issues there. ■

Letter to the Editor

Dear Editor:

Andy [Congressman Andy Levin] should wear it as a badge of courage and moral excellence that AIPAC is trying to defeat him. Any so-called Jewish organization that supported and continues to support Trump and his allies should be run out of the Jewish community. I have no idea why an organization supposedly devoted to Israel, a country founded on the Jewish values of truth, justice, and caring, could, in any way, find it in their best interest to support a criminal gang of such dishonest repute. Trump and his cronies are without a semblance of care for anything in the world other than Trump's own self-interest, and a totally corrupt and misguided sense of right and wrong. Nobody who identifies with Jewish values should ever align themselves with a cadre of thugs like Trump and his entourage. Andy Levin, like his father, uncle, and grandfather, are all names that carry with them a high standard of virtue that should be emulated by all politicians, and all who wish to be in positions of leadership. I would urge those who identify with having Jewish values, and who have the opportunity to vote for Andy, to do what he would want you to do; vote for whoever you wish, but for God's sake, ignore any advice coming out of AIPAC ■.

Mitchell Rycus, Ann Arbor

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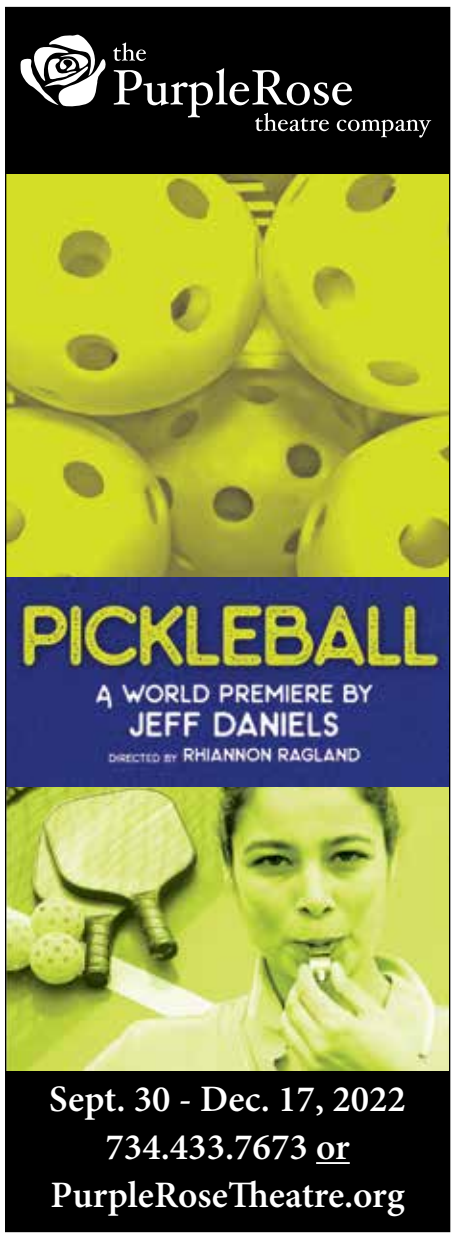

Celebrate Michigan Jewish food

The Hazon Detroit Team: Carly Silverman, Amit Weitzer, Julia Cunnien, Ari Cohen

For the past five years, the Hazon Michigan Jewish Food Festival has been an important and unique opportunity for our diverse Jewish community to gather together to explore and affirm our commitment to sustainability and responsibility for the earth.

In 2020 and 2021, we innovated throughout the pandemic, working to connect our community with opportunities to learn and engage with sustainability through new structures that prioritized community health and safety. And this year, we are continuing to evolve!

The 6th Annual Hazon Michigan Jewish Food Festival will be a community gathering to engage with our theme: "Connecting with Community and Our Earth." On Sunday, August 21, we will bring our community together again — in person — and focus on outdoor experience, environmental education, stewardship, and action.

We're gathering at the Outdoor Adventure Center, with gorgeous views of the Detroit River, located along the Dequindre Cut greenway. The center features a 40-foot-tall manmade interactive tree; kayak, canoe, and fishing boat simulators; a life-size beaver lodge and eagle's nest; a 3,000-gallon freshwater aquarium; a man-made waterfall with a 36-foot drop; and plenty more to explore and experience.

In addition to complimentary admission to the Outdoor Adventure Center, event participants will be able to enjoy engaging activities and programs throughout the day including games, art-making opportunities, stewardship projects, food trucks, and live music. Activities located inside and outside of the center include:

Our famous Topsy Turvy Bus will be onsite for folks to explore with author Anita Pazner, who wrote a children's book based on the bus.

Tamarack Camps will be leading outdoor adventure activities outside of the Outdoor Adventure Center.

Voices for Earth Justice and Plastic Oceans will be facilitating activities outside the center, including a guided meditative walk along the river and stewardship activities along the Dequindre Cut.

Thanks to a generous donation of frozen fruit from Michigan Farm to Freezer, participants will be able to pedal themselves a smoothie on our bike blender.

Flying Cardboard Theater will be facilitating make-and-take art projects in our art tent which folks can proudly display in our photo booth.

Our friends from Adamah will be hosting a traditional food preservation workshop on pickling, and participants will walk away with their own pickles. Adamah is a fellowship within Hazon that provides young adults an opportunity to live communally and integrates organic agriculture, farm-to-table living, Jewish learning, community building, social justice, and spiritual practice.

Bees in the D will host a workshop on bees and honey suitable for all ages.

The Michigan Department of Natural Resources will also be hosting children-focused workshops on Michigan critters and wetlands throughout the day.

We'll enjoy live musical performances from Joe Reilly as well as a string band called Henry Barnes and the Half Sauers and eating nourishing food available for purchase from Treat Dreams, Chef Cari, Nu Deli, Shimmy Shack, and Drunken Rooster.

In addition to hands-on workshops and activities, participants will have an opportunity to engage with Jewish institutions, congregations, and environmental and food community organizations all gathered together to provide opportunities for environmental education, stewardship, and action.

We have emerged from the depths of the pandemic with increased awareness and clarity about the climate crisis. As we gather again, it is critical that we cultivate community, courage, and commitment to be environmental stewards. The severity of the climate crisis can be overwhelming. As a team, we find ourselves leaning on the wisdom of our Jewish tradition which teaches: You are not obligated to complete the work, but neither are you free to desist from it (Pirkei Avot). While we cannot do the work of earth and climate stewardship alone, as Jews, we are responsible for contributing to the collective, intergenerational work ahead.

We are looking forward to gathering together with the Southeast Michigan Jewish community to collectively affirm our commitment to be guardians of the Earth (the Jewish principal Shomrei Adamah). We look forward to connecting to one another, connecting to the Earth through education, workshops, play, and stewardship, and setting environmental intentions for the year ahead. ■

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At the Corner of Central and Second: A Kinda Love Letter to Highland Park

Resilience is about becoming, not overcoming.

-Sheri Mandel, from *the Road to Resilience* in aish.com

Just two weeks ago

Before the sidewalks were painted in blood
Chairs, strollers, shoes discarded
A trail of land mines
Looking not unlike that exhibit at the Holocaust Museum
Where the mountain of multi-size shoes from those imprisoned in
concentration camps
Show the scope
Severity
Impossibility
Of generational loss
Every shoe is a story
Of a life lived or scuffed

I was at the corner of Central and Second

I'm not sure I really needed anything
A blush brush? Maybe.
Shower gel? Possibly.
But really
A return to a constant
An oasis of locality
Dependability
Malleability
Amid the ever shifting landscape
Of my hometown.
Ross's
At one time it might have been a drugstore, but it was always about beauty,
Or the possibility of acquiring it.
Pre-dating the beauty box stores where one can find everything
Ross's was/is an entryway to the ever changing
Zeitgeist
Turnable teeth combs
Aveda Pomade
Pop Rocks
Fidgets
Friendship bracelets

My first blush
My latest blush brush
Compact.
Mirrored
In a funhouse kind of way.

There has been much written, even prior to this massacre
Or rather this now everyday-mundane occurrence
*(Side bar: 321 people are shot in the US daily. - Brady Repo*rt)
of my hometown.
HP, Highland Park
Sometimes jokingly
or maybe not so jokingly
depends on the teller, I guess
called
Chai'land Park
Maybe because of its 30% Jewish population
Generations, really
Who weren't allowed to buy or live or shop or breathe in other
North Shore neighborhoods
(Side bar: *Did I mention that my mom was denied entry at Northwestern because they had already met their Jewish quota?)*

Jews rooted here
Along with generations of Mexican Americans
Italian Americans
Lox meets Pico meets Pasta
Sometimes it/we blend beautifully
Sometimes there is too much salt

But the common denominator
Regardless of class
Culture
Cuisine
Politics
Is resilience
A steadfast reminder of what this union could
and should
Be.

An ideal encapsulated yearly at a parade
Where/Still
Generations later
The freedom to be an immigrant and or/children or grandchildren of immigrar
Walk through the center of town or
Stand on the sidewalk and wave
To the mayor
The principal
To the veteran
And to the child on its bike, red, white and blue streamers flowing
While 80 rounds of failed public policy
Shoot to Kill
That dream
And for a moment perhaps it has

But HP is both an ordinary and extraordinary place
We didn't survive crusades, colonization, and concentration camps just to
End up
here.
At the corner of Central and Second
A casualty (for the time being) of a majority fearing of being a minority
And doing everything they can to hold on
To their dream of power or purpose

So, a promise and a call.
Many people of HP
regardless of where we ended up
know how to better our worlds
shift systems
disrupt
storytell
game change
adapt, survive and thrive
one store, one corner at a time.

Jessica 'Decky' Alexander grew up in Highland Park,IL where her parents st live as well as cousins and many childhood friends. Though Decky has lived i Arbor/Ypsilanti for 25 years, she still champions her class (we're flyin' we're heaven we're the class of '87) reunions and get-togethers. In this community, Decky is a professor at Eastern Michigan University and the president of the of the Jewish Federation of Greater A2.

This time it hit home, continued from page 1

Our oldest, Brendan, around 8 years old, at the same annual Highland Park July 4th parade, circa 2016, looking to grab candy bags passed out along the parade route, standing directly in what would have been the line of fire

I haven't explained how this time, on July 4th, the Highland Park massacre hit home. As many know, Highland Park has a sizeable Jewish population, although often overstated in the press. The community overall is diverse with a very large Latin American and immigrant population in Highwood, the town just to the north, with whom we share schools and many local resources. Jews began moving to Highland Park as a summer getaway at the turn of the century. The origin is traced back to four members of a Jewish extended family who bought a half block of land in Highland Park near the beach and created a summer retreat. They built separate family houses, with a central kitchen and clubhouse. They called the retreat Wildwood.

My family's story in Highland Park is a little more recent and is a familiar story of a young family moving to the suburbs. With one child and one on the way, it was time to move from Chicago to the suburbs. After months of searching, we bought a beautiful home in Highland Park — on Wildwood. The house was as idyllic as the town we chose. We were welcomed as one of their own like we'd been there for years. We'd walk the downtown area on weekends and run into friends and neighbors on a regular basis. We brought two children into the world while living in Highland Park, making us a family of five. When our youngest, Jackson, was born, I'd take our older children to the beach, only blocks away, to swim and play in the sand. During the summertime, live music permeated the streets of downtown where we'd eat ice cream and dance without a care in the world. When our middle daughter, Lily, got sick one Christmas Day, her doctor showed up at our house to check on her. Yes, Highland Park is that town. And on the 4th of July, we would go to the parade. Every year. With all our friends. Brendan and Marci rode on the float that represented our local real estate company, waving and cheering on a day that celebrated freedom and community.

We raised three kids in Highland Park and moved to Ann Arbor about seven years ago, not because we didn't love Highland Park, but rather because growing up near our family in Michigan — Grandma, Grandpa, Bubbe, Zayde, and many aunts, uncles, and cousins — was simply too good of an opportunity to pass up. The decision for Marci and me to move from Highland Park was a tough one. As we debated the pros and cons, we referred to our Highland Park friends as our family. We had Shabbat dinners together, holidays, weekday night walks, weekend morning coffees, and one friend who would often show up on Sunday mornings with donuts, who my kids called Danny the Donut guy. They were family who showed up and supported us during tougher times. We have expanded our family to Ann Arbor and feel equally as embraced here, but we will always have a piece of our hearts and family in Highland Park too.

There are so many personal connections to this tragedy, I can't begin to list them all. Our Highland Park family was there, 50 feet from the shooting, some having to pick up their children like footballs to run from what they originally thought were celebratory fireworks. I can't begin to think about what they are going through right now, what thoughts are going through their kids' minds, and how to process it all, all similar ages to our children. To the Howards, Pearls, Sigesmunds, Atlases, Millners, Goldsteins, Shers, Berkowitzes, Braunes, Tarschises, and many who I am likely forgetting. To Mrs. March, my oldest son's kindergarten teacher who he loved so much, found so much inspiration from, and still keeps in touch with to this day, I'm sorry. I'm sorry I don't have an answer. I'm sorry I can't help heal the idyllic town in which we became and created a family. I'm sorry a stroll down the streets of Central Avenue will never feel the same again.

There are too many fond memories of Highland Park to even begin to recall. Oddly, the one I continue to come back to repeatedly is that the suspect's father owns a small convenience store across the street from the train station I often used. I used to drop in to surprise the kids with ice cream or a cookie on my way home from work. On cold days when Marci would pick me up from the train, I used to pretend to shop and wander around the store to stay warm. I can't help but feel angry that at one time, I felt safe in that store, that somehow, I supported this family in some small way.

Our oldest who spent ages three to eight in Highland Park will soon be old enough to drive. Before he gets behind a wheel, he'll have to take written and road tests. He'll have to spend hours with teachers and parents proving he can handle the responsibility of managing a piece of equipment, a car, which can endanger others. When he becomes legally old enough to drive, if he has passed his tests and proven he is responsible enough to drive, he'll have to carry insurance, if in the worst case, something were to happen while he is managing this piece of equipment.

I don't know what to do, but I am open to any and all ideas because something needs to be done and it needs to be done now. No more talking, no more writing, no more thoughts and prayers. I believe the root cause behind this issue is clear and have no more energy for debates, and I also believe there is no one single solution. Do we ban assault weapons? Do we require certification and accreditation of all gun owners? Do we require an evaluation prior to purchase? Do we require gun owners to carry insurance? Do we force the courts to clarify the second amendment, or dare I say abolish it entirely? This time it hit home in Highland Park and now it's too real.

I am afraid, and I am angry, yet I am determined to find a solution so that my kids and my family can live in a society where they feel safe and secure. It's unfortunate we have to question if we still live in a country that values Life, Liberty, and the Pursuit of Happiness. If so, how do we let this continue to happen? How do we let this get so close to home, and what can we do to stop it now because it's not right nor fair.

This is my call for help, my call to come together and listen, learn, and resolve this crisis because we have a problem to solve. ■

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Tribute to a father

by Manjula Jindal

Pre-pandemic Washtenaw County was a wonderful place to enjoy a variety of cultural events. One of the things I really cherish about the Jewish Community Center is the emphasis on *community* in all its programs. I have attended many events at the JCC, and I have always found them to be worthwhile ventures to educate myself and connect with others. Whether they were journalists speaking about current events and issues, or movies and discussions, I have always come away feeling enriched. The JCC has been a source of intellectual and sometimes even emotional refuge. The film festival plays a vital part towards this end, especially the live events. It is more than just about films. It is about the story and the journey in telling the film's story.

After living in a pandemic for more than two years and contending with the isolation and alienation that has strained all of us, the JCC has also become a source of rejuvenation for all that we have missed. So you can imagine how excited I was when the film festival committee decided that after two years, they would make this year's festival a hybrid of live and online events. Of course, this took a lot of creativity on the committee's part to find venues that were available, easily accessible, and had ample space to socially distance and accommodate valid safety concerns. Our second live event on June 26 at Rackham Auditorium fulfilled all these considerations. Moreover, it was well attended and enjoyed. Evidently, many people besides myself have been looking forward to live events.

After the screening of *Out of Exile: The Photography of Fred Stein*, cinematographer and film director Peter Stein and moderator Deborah Dash Moore, U of M Frederick G.L. Huetwell Professor of History, hosted a display of his father's photographs for purchase, and spoke in further detail about Fred Stein and photography during his generation. It was a wonderful documentary, but even the best documentaries cannot include everything about its subject. So, this event really painted a more detailed portrait, if you will, of Fred Stein.

The film was appropriately shown on Father's Day. Even though it was not a celebratory film about fatherhood, it was Fred Stein's son Peter who undertook the mission to rediscover his father's work and tell his father's story. And in doing so, he himself learned more about his father and his background. It was essentially a son's journey to get to know his father, who died at a relatively young age.

Peter Stein is a retired cinematographer and professor of cinematography. He discovered many of his father's film rolls years after his passing. Until then, mostly what Peter remembered about his father was that he was often unemployed, and they didn't have a lot of money as a family, so his mother had to work to provide for the family. This undertaking provided a lot of insight.

Fred Stein's father was a rabbi who died when Fred was only 6 years old. So, both Fred Stein and his son Peter lost their fathers at young ages. Fred's mother was a teacher of religion, and she even taught Fred's wife Lilo when she was a child. Fred Stein was educated as a lawyer and was pursuing a prosperous legal and academic career. These aspirations were completely destroyed by the Nazi regime. He attended a meeting where Hitler was speaking, and he actually met Hitler at this meeting. After looking Hitler in the eye, Fred Stein knew that Hitler meant what he said. He tried to warn Jews to be prepared to leave because Hitler was a real threat. He joined the Communist party in France in order to oppose the Nazis. He lost 40 pounds while struggling to survive in Nazi-occupied Europe because he gave almost all of his share of the family's food to his wife and daughter. These details, big and small, say a lot about the adversity Fred Stein had to face in his short life, and the resilience with which he chose to survive.

Photo from Fred Stein's New York Portfolio, "Girl in Car, New York, 1947/1994"

Most of us are not raised to see our parents as anything other than our parents, as one-dimensional figures we look to for sustenance, guidance, and hopefully unconditional love. Naturally, we don't see them as three-dimensional human beings because we don't know them before they become our parents, and when they become our parents, that is all we see of them. We don't see the struggles they may have gone through, such as losing their father at a very young age, having their dreams of a brilliant legal and academic career completely upended by circumstances they could not control, being forced to find another source of income in order to survive and provide for their family, internment in a Nazi camp, or having to escape the only home they have ever known in order to survive. All these things help shape who they are, and who they decide to become, as do some of the choices they make when faced with such limited options and harrowing conditions.

As a first-generation immigrant, I can understand the culture clash — and really the culture crash — inevitable between parent and child. All these things can make it very hard for a parent and child to get to know each other as human beings in any direct way. Perhaps this is why Peter Stein found it easier to get to know his father through his work, his art. It was possibly the first time he got to know him as a human being, and not just as his father. His father was once a young man with so much promise. He didn't just have lofty ambitions, he had his own hard-earned aspirations and hopes and dreams for himself and for his family, and they were all taken away from him. At a very young age, Fred Stein knew a lot of loss.

What started out as a necessity became Fred Stein's art form and his voice. It was his means to show his audience not just *what* we could see, but *how* we could see things. Whether his subjects were a little girl in Harlem sitting in a small miniature car her older brother built for her, or portraits of icons like Albert Einstein, Henry Kissinger, E.M. Forster, Georgia O'Keefe, or the famous picture of Robert Capa and Gerda Taro, Fred Stein's way of making contact with those he photographed, as he said "a current" between them, gave his work an authenticity, a sense of organic and natural sincerity that made the subject approachable. He articulated his connection to his subject.

Truthfully, my favorite portrait is the picture of Gerda Taro and Robert Capa at a sidewalk cafe in Paris. Taro and Capa were not only pioneers in photojournalism, but they were also friends of Fred Stein and his wife Lilo. Taro and Capa not only collaborated in their work, but Taro also taught Capa a lot of what made him famous as a photojournalist. And their work and love affair were really intertwined. Fred Stein's photo made that very clear in capturing the natural gaze of love and admiration between them. I must admit that I did not know that it was Fred Stein who took this iconic portrait until now. I did not even know that he was a close friend and contemporary of these pioneering photojournalists I so admired for years.

Professor Dash Moore provided some context as to why photography as a career appealed to European Jews like Fred Stein. At that time, training in photography operated on an apprenticeship system, and therefore required less time and investment to develop into a career. It was also an easy profession/skill set with which to travel, so Jews could pursue it without being seen as an economic threat in any one place. It was a fluid skill, which would make it easier for Jews to cross borders and be able to make a living anywhere. Ironically, this became an advantage to photographers and photojournalists at that time. A Mexican photojournalist in a recent documentary said photos can easily cross borders. It follows, then, that the stories they tell can also cross borders. And that is exactly how Stein, Taro, Capa, and their contemporaries were able to make the horrors of war so real and undeniable.

Peter Stein rediscovered his father as a human being, and rediscovered his father's voice, and was kind enough to share it with us. Perhaps all this work is Peter Stein's effort to give his father the recognition which eluded him in life, as well as to tell him, "I understand," both being posthumous but necessary. And something parents and children need to hear from each other. Even though he was driven to give his father his fair due, he became his father's most important audience in the process.

A close friend told me it is important to value people's work not by how much money they make, but by how many people's lives they make better. Fred Stein and Peter Stein have certainly enriched a lot of lives with their work. What a legacy! ■

Jewish pentimenti and looking backwards for a media future: Jewish Media Fellowship reflection

Eli Hurwitz, reprinted with permission from New Voices

What's the most Jewish day of the week? If I gambled, I'd bet money that you're now thinking about either Friday or Saturday. Shabbat, after all, is the holiest day of the week, and the value of keeping it so is literally written into the Ten Commandments. More importantly, if you're like me (a full-time student/part-time barista at a secular college), your workweek runs on a Monday–Friday schedule. Friday evening and Saturday afternoon might be the only time that you can find a moment to bake challah, sit down to catch up with loved ones, or step away from your deadlines to rest and reflect.

So, if you read my question and immediately thought of Shabbat, I'm with you — or, I used to be. Amid my overscheduled and generally non-Jewish worlds, Fridays have often been, through my remembrance of the Sabbath, the de facto time that I get to remember, well, my Judaism as a whole. On six days, we shall work, and on the seventh, we shall Jew.

But this year, during my fellowship with New Voices and Judaism Unbound, I found my Judaism cropping up in unexpected places, and on unexpected days. On what had previously felt like maybe the least Jewish day of the week (Wednesdays, of course), I would rush home from my afternoon classes to log onto my weekly one-on-one with Lex Rofeberg, my supervisor and the Senior Jewish Educator at Judaism Unbound.

Lex and I began each weekly meeting with a d'var Torah; we'd switch off every week, so that one of us would come to the Zoom room prepared to spend a minute or two interpreting, asking questions about, or (to my surprise and delight) criticizing some piece of the week's portion. Having a reason to regularly pay a visit to Sefaria was grounding — even in the middle of my week, I was able to remember my Jewish practice and spend a little time parsing a parshah. I grew to really value the time I spent thinking about these books and their many translations.

But as much as I learned from my own close readings for these d'vrei Torah, the most valuable lessons I am taking away from these few minutes of my week came from seeing the Torah through Lex's eyes.

I have always studied the five books of Moses as the site where Judaism begins: I have been taught to imagine our entire canon, not to mention the countless practices built around it, emanating out of this original text. If, for example, Shabbat is the most Jewish day, then it must be so because the Torah says so. Just look at the format of a page of Talmud! Torah is the core, the center, around which Judaism revolves.

But what if it wasn't?

A month or so into the fellowship, Lex mentioned the Book of Jubilees — a retelling of the events of the books of Genesis and Exodus that begins with Moses at Mount Sinai. The Book of Jubilees is generally not recognized as a part of the Jewish canon (although it is considered canonical by Beta Israel Jews). What if, Lex asked, the Book of Jubilees had made it? What might our Judaism look like today if we had chosen to begin our story with tablets and mountains instead of apples and snakes?

Lex kept looking backwards as we moved forwards through the weeks. When I asked about Azazel, a rogue name that appears in Achrei Mot, I learned about another hint to a form of Jewish belief not-quite-enshrined in the Torah. In another world, we might still have rituals remembering specific Nephilim. In a Judaism where Azazel remains prominent, we might have canonized the Book of Enoch instead of Jubilees. But in the Judaism we know, the Judaism that was passed on, Azazel is only a name.

In Kedoshim, with the core of what we now know as the Holiness Code, Lex found another question. What if instead of the Ten Commandments, we learned about Leviticus 19 and 20? What might the Religious School art projects of that Judaism look like, without the construction paper tablets I know so well?

The way Lex read Torah blew my mind. Looking backwards in this way made me think, for the first time, about the Torah not as the start of Judaism, but as a kind of map of its history — a place to begin tracing backwards the paths of these vestigial figures, decentered laws, and unused origin stories. A product of Judaisms past. I started to internalize this way of looking at Torah, which carries with it another revelation: for every piece of Jewish canon, midrash, or media I've learned, there was a time when someone chose to favor that form of Judaism over countless others.

Working with Judaism Unbound helped me look to the past, and by doing so I turned my eye towards the moments when someone, somewhere, decided on the Judaism they wanted to see in the world.

This, of course, brings me to New Voices and my fellowship cohort. New Voices is all about imagining Jewish futures, with a trifold mission to "cultivate the next generation of Jewish journalists, create media that speaks to young Jews, and empower Jewish students to hold accountable the institutions that raised them." Coming off my Wednesdays with Lex, I spent many Friday mornings at fellowship meetings with a small group of these young, empowered, Jewish journalists, organized and led by New Voices editor-in-chief Rena Yehuda Newman. The many Zoom chat quips, six-minute writing exercises, and article drafts that these fellows shared taught me to ask even more questions that changed my framework for approaching Judaism.

More often than not, these questions looked to the future, into the millions of Judaisms that still might be born. Could we create a Judaism where the culture of Jewish youth groups prioritizes consent and safety? What about a truly "multirooted" Judaism that embraces solidarity, rejects borders, and is grateful to "the undefinables" that carry interfaith and multicultural identities? Another idea — could the "People of the Book" return to the traditions of oral history that formed our canon? Jewish futurisms exploded out of this group of fellows, setting my brain alight with still more questions. What would these Jewish futures look like? What would our canon become, and what would new Jewish media look like? Maybe most importantly, what choices can we make to bring these Judaisms into the present?

This year, Rena Yehuda has made it a point to remind me of their belief that what I have to say matters, that my voice has something to add to a dynamic and beautiful world of Jewish stories, Jewish media, Jewish canon. Their confidence in the importance of my voice (and in the journalistic, academic, or creative voice of every New Voices writer) was something I've had a hard time internalizing, especially amid missed deadlines and stalled drafts.

But by learning to look backwards and forwards, by learning to see myself in the middle of a chain of choices, I think I'm getting closer to believing that my voice matters — and, in a broader sense, I'm learning to believe in the power of Jewish media.

If you'll forgive a journey back to the opening paragraph, I've struggled to really understand the power or potential of my choices in a world where I think of Shabbat as my day to be Jewish. If Shabbat is the core of my Judaism, because capitalism and the Ten Commandments tell me it should be, then Judaism is an end result that must be kept holy and apart.

If I practice Wednesday Judaism, I stay conscious of my role smack-dab in the middle of the Jewish past and future. I have to look back, I have to look forward. I get to make choices.

I am so honored to have spent the year learning from Rena Yehuda, Lex and Dan, and the other fellows in my cohort. These Jews throw away concerns with continuity, toss out ideas of one sacred and static tradition; they deeply engage with Jewish practice and tradition as a site of criticizing, creating, and choosing. Without exception, they have taught me to look back to the decentered Jewish pasts (19th century Balkan silhouettes worn by women of many faiths, oral traditions that once kept the entire Talmud, books of seventh sons and human-angels) as they look forward, asking: Isn't it about time we brought that back, isn't it about time we made this our own?

I'm leaving this fellowship with a challenge to myself: I want to keep making Wednesday the most Jewish day of my week (although Shabbat will remain the holiest). I want to find all the places where I assumed my Jewish practice starts, and work backward from there. I want to imagine the Judaisms that might have been, find the ones I want to try, and work with others to create the ones we need to keep. If you like this challenge, take it. Make it yours. ■

Fundraisers to benefit local suicide prevention nonprofit

Garrett's Space, a suicide prevention nonprofit founded by Julie and Scott Halpert, will be the beneficiary of two fundraisers that the community is welcome to attend. On Saturday, August 6, one thousand people will come together to practice yoga on the field of Michigan Stadium for Yoga at the Big House. On August 4, Garrett's Space will be the beneficiary of the KnightFest, an evening of cocktails, dinner, and dancing hosted by the Ray and Mary Knight Foundation at the Knights on Dexter Avenue restaurant.

Ann Arbor is home to nearly 50,000 students. This age group of young adults, ages 18 to 25, has the highest rate of mental illness. Youth and young adults ages 10–24 account for 14% of all suicides, a leading cause of death for young people.

For the second year, a portion of the proceeds of Yoga at the Big House will go to_Garrett's Space. Yoga at the Big House is spearheaded by Kacee Must, founder of Citizen Yoga, who lost her sister to suicide. It promises to be an inspirational and educational experience. No prior yoga background is required!

Garrett's Space was founded by Julie and Scott Halpert in 2017 when they lost their son Garrett to suicide at age 23. Garrett's Space is a suicide prevention nonprofit dedicated to addressing gaps in treatment for young adults experiencing distress due to mental health challenges. The organization is working to reduce suicides in young adults by providing programming and a holistically focused center that promotes wellness, healing, self-worth, and resilience.

Garrett's Space's Wellness Group started virtually last year. It provides a new much-needed support option free of charge where young adults gather for a support group with their peers and movement, breathing, and mindfulness activities. Through its wellness programming and future residential center, Garrett's Space is creating a supportive environment where participants can gain connections, engage in healing activities, and feel better about themselves and their lives. The residential center will be in a tranquil setting immersed in nature with walking paths and wooded areas where our participants will engage in holistic activities such as meditation, yoga, healthy cooking, art, music, exercise, and journaling in addition to receiving group and individual support.

Yoga in the Big House to benefit Garrett's Space

The KnightFest event on August 4 promises to be a festive evening. "We know that the Knight Foundation wants to make a real difference for those struggling with their mental health in our community and we're honored that they've chosen Garrett's Space to be the beneficiary of this event," says Scott Halpert, co-founder and president of Garrett's Space. "We are delighted that the community is coming together to support our important work," added Julie Halpert. "We want our organization to be an asset to the community that offers a beacon of hope for the many young people who are struggling with their mental health."

Tickets to the KnightFest can be purchased here: https://www.eventbrite.com/e/the-knightfest-tickets-251490764647

Yoga at the Big House is nearly sold out, so get your tickets today at this link:

https://www.evebrite.com/e/yoga-at-the-big-house-tickets-302851626367

If you or someone you know could benefit from our Wellness Group, you can find more information_here: https://www.garrettsspace.org/wellness-program

For more information on Garrett's Space, head to https://www.garrettsspace.org/

Please consider attending these events to support this important work. Together, we can make a difference and help prevent suicides among young people that are taking a huge toll on our residents. ■

For seniors, learning is serious fun

Leonore Gerstein. Elderwise instructor

I'm busier now than I was when I worked" is a phrase we hear often from retired people, perhaps even popping out of our own mouths in response to tedious questions about our newfound leisure. For people in their sixth decade and better who intend to stay socially involved and mentally sharp (that is, most retirees), the claim is not mere hyperbole. As if abhorring a vacuum, a retiree's days fill up at an astonishing pace. Mindful of tikkun olam (to mend a broken world), we volunteer generously in our communities, and with pent-up curiosity, we seek ways to bring learning for its own sake into our lives, preferably in the company of peers.

Fortunately, Washtenaw County offers a variety of service and learning opportunities for all stages in life. Among these, Elderwise (www.elderwiselearning.org) is one of the non-degree settings geared toward seniors. A small-scale nonprofit organization, Elderwise has over 30 years of experience providing intellectual enrichment in an informal, welcoming setting to people over 55. The retired Eastern Michigan faculty members who established Elderwise insisted on its independence from any parent organization. Starting out as a handful of discussion groups, Elderwise has grown steadily and now offers around 50 courses to nearly 300 participants each semester.

Aside from our talented part-time administrative coordinator, Elderwise relies entirely on volunteers for teaching and administrative tasks. Aiming to encourage and satisfy the interests of a diverse public, we are committed to offering instructional content that is accurate, rich, and current. To expand knowledge in familiar fields while enticing learners with slightly more recondite information as well, each semester offers a roster of entirely new courses. In a class on health or science, the instructor presents the latest findings in empirical data or therapeutics. In the humanities, new and veteran instructors surprise us with artistic, cultural, and historical topics never presented at Elderwise.

The Elderwise calendar consists of three 12-week semesters, running from September through June. Each term offers approximately 50 courses, nearly all meeting for two hours (movies and field trips being the exception). Most classes meet for a single two-hour session, while others convene at the same time over several weeks. To accommodate participants whose curiosity and time have no limits, the schedule allows a participant to enroll in every class, as no two meet simultaneously. Courses appeal to an array of interests: science and technology, nature and the environment, health, literature, music and the arts, hobbies, history, travel, culture, and politics. In most classes the instructor encourages participation by entertaining questions throughout. Class size depends on the nature of the material.

For all the variety, one can count on certain programs being offered regularly. Every semester Elderwise plans field trips to art exhibits, plays, and natural areas. And during each semester participants can stay abreast of the current political scene in one or both extremely popular Elderwise forums: Taking Apart the News with media specialist Al Chambers, and a panel discussion of recent political developments, including legislation and elections, featuring Professors Jeffrey Bernstein and Michael Homel, and County Clerk Larry Kestenbaum.

Aside from field trips, for the past three semesters all classes met online, thanks to Zoom. In fall 2022, health conditions allowing, we will offer both in-person and distance learning. With the resumption of in-person classes, Elderwise will once again offer refreshments, available before class and during the midway break, that offer an opportunity for social interaction among participants and between participants and instructors.

Committed to remaining affordable for seniors, we charge a modest tuition of $10 per two-hour class for members and $15 for non-members. Optional membership costs $30 per year.

Here are some of the 50 classes coming this fall: The Fifties in America, The Hanseatic League, Three 20th-Century African Poets, The Birth of Planets, Alzheimer's in 2022, Travel Adventures in Israel and Egypt, A Tale of Two Countries: Nazi Germany and the Communist Soviet Union, and A Catcher in the Hall of Fame: Rickie Ferrell and the Detroit Tigers.

The Elderwise catalog for Fall 2022 will be available in the first week of August at our website, www.elderwiselearning.org. While we encourage online enrollment, we accept registration and payment by mail and are happy to send a print version of the catalog upon request.

Elderwise classroom location and contact information:
4624 Packard Road, Ann Arbor, Michigan, 48108
Administrative Coordinator Rebecca Mills: 734 340 4691
Website: www.elderwiselearning.org
Email: elderwiselearning@gmail.com ■

Community Engagement Fund opens applications

By Eileen Freed, Jewish Federation of Greater Ann Arbor

The Jewish Federation of Greater Ann Arbor is accepting proposals for the first round of funding through its new Jewish Community Engagement Fund. Deadline for submission is September 15, 2022. The deadline for the second round of funding will be January 15, 2023. Decisions will be made within one month of the grant deadline.

The Community Engagement Fund is supported by the Jewish Federation's Annual Community Campaign to encourage organizations and individuals to work collaboratively on new, innovative initiatives to cultivate a strong, engaged, connected, caring, vibrant, and enduring Jewish community in Washtenaw County.

Grant requests of $1,000–$5,000 will be considered and must be submitted by a formal or informal partnership of three or more collaborators. Collaborators may be individuals, organizations, groups, or a combination.

A grant selection committee comprised of community volunteers will evaluate proposals according to the extent to which they adhere to the guiding principles of cross communal collaboration, creativity and innovation, and joy and connectivity. The funding is intended to incentivize creation of programming and initiatives that focus on bringing the community together. Preference will be given to new ideas and one-time programs. For programs that are intended to extend beyond the funding period of the grant, the applicants must demonstrate in the grant application how the program will be sustainable financially following the end of the grant period. It is intended that projects receiving funding will be implemented within one year of approval unless an extension is approved by the committee.

"The Community Engagement Fund enables us to incentivize collaboration and innovative ideas," said Jewish Federation Board President Decky Alexander. "The fund allows us quite simply to provide a platform for the Jewish community to be both creators and beneficiaries of their own vision of community."

In addition to the Community Engagement Fund, the Jewish Federation will be accepting proposals for projects to be funded by the Zelma Weisfeld Fund for Culture & Education. The deadline for this annual funding opportunity is December 15, 2022. Grant requests of up to $3,750 for Jewish cultural and/or educational initiatives will be considered and must be submitted by a formal or informal partnership of three or more collaborators.

The full Request for Proposal and an application for submission is available at www.jewishannarbor.org. For more information or to inquire, contact Eileen Freed, eileenfreed@jewishannarbor.org or 734-773-3537. ■

"Will" you join us for Make-A-Will Month?

By Osnat Gafni-Pappas, LIFE & LEGACY Manager

Did you know that August is National Make-A-Will Month? While it may seem strange to have a month devoted to bringing awareness to this topic, it is a great opportunity to be reminded of the importance of creating or updating your will. A will is an important legal document that all adults should have to ensure that their final wishes are carried out as intended.

There is a common misconception that only the wealthy need a will, but in truth, a will provides peace of mind to you and your family, regardless of socioeconomic status. It can help prevent confusion and family conflict and ensures that your assets are used according to your desires. Additionally, it allows you to plan guardianship for those who are in your care, such as children and pets, so that your intentions are known.

Another benefit of a will that is sometimes overlooked is that it can help you continue to positively impact the world after you are no longer here. Though it isn't something we like to think about, none of us live forever. Creating a will is one way to create a legacy that lasts beyond your lifetime. You can use your will in various ways to benefit charities close to your heart for years to come without costing you anything during your lifetime.

If you don't have a will yet, consider taking the opportunity to draft one this month. One resource that you can use to get started is www.freewill.com, or contact your estate attorney or financial advisor to discuss your options. If you already have a will, that's great! Estate attorneys recommend reviewing your will every few years or when you have a big life event, such as getting married, having children or even grandchildren. Consider setting aside 15 minutes this month to look over your will to make sure it is up to date and reflects your current wishes.

The Greater Ann Arbor Jewish community is fortunate to be a part of the LIFE & LEGACY program, which helps people and families give back to our community through these 11 local Jewish organizations: Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House of Ann Arbor, Eastern Michigan University Center for Jewish Studies, Hebrew Day School of Ann Arbor, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Jewish Federation of Greater Ann Arbor, Temple Beth Emeth, and University of Michigan Hillel.

If you'd like more information on how you can use your will to support these organizations once you are no longer with us, please visit the LIFE & LEGACY page at www.jewishannarbor.org or contact Osnat Gafni-Pappas at osnat@jewishannarbor.org or 734-773-3538. ■

Lions of Judah and Pomegranate: Empowering and energizing women

by Marci Sukenic, Women's Philanthropy Manager of Jewish Federation of Greater Ann Arbor

On Sunday, August 21, the Lions of Judah and Pomegranate groups will gather locally for a women's appreciation brunch. The group will welcome Betsy Heuer, President of Women's Philanthropy in Metro Detroit, to lead an interactive discussion about impact and inspiration. Betsy combines humor and experience as a remarkable leader and speaker.

Women's Philanthropy of the Jewish Federation of Greater Ann Arbor is a growing network of compassionate and committed women who inspire and empower each other to be change makers and community shapers. Volunteers are dedicated to building and supporting Jewish life for today and future generations in our local community, Israel, and throughout the world.

Giving societies help to create and strengthen community, while also bringing women together to empower and energize the groups.

The Lions of Judah and Pomegranate group members are recognized with a pin, as a symbol of her caring about the organized Jewish world and a symbol of her financial commitment to the Federation's Women's Campaign. The lion exhibits strength and loyalty. The pomegranate is a symbol of a woman's commitment to the Jewish people, based on the 613 seeds in a pomegranate fruit which symbolize the Torah's 613 mitzvot. These programs have brought together women of all ages and from many walks of life, in order to play an essential role in creating social justice, healing the sick, feeding the hungry, preserving human dignity, and building Jewish identity.

Opportunities for local involvement as well as national and international initiatives abound for members of the Lions of Judah and Pomegranate groups. From December 11 to 13, 2022, the International Lions of Judah Conference will take place in Phoenix, Arizona, celebrating 50 years of impact. Together, this premier gathering of Jewish women from across the globe will examine the changing face of the world. Attendees will hear from leaders, innovators, and entrepreneurs from across the globe, providing empowerment and inspiration for change. Other opportunities at the national level include policy development, advocacy, and community networking. Virtual book groups and meetings help to connect women from across the country and world.

Questions? Looking to get involved? Contact marci@jewishannarbor.org ■

AA Orthodox Minyan events in August

For all events, please contact rabbayael@annarborminyan.org for location or with any questions.

Tisha B'Av Childcare
Sunday, August 7, 3–5 p.m.
Drop off your children for two hours of babysitting on Tisha B'Av. Snack and free play and a short story and class by Rabba Yael. At the home of a community member. RSVP required to rabbayael@annarborminyan.org by August 1.

Parsha Lunch and Learn: Explore themes of the weekly parsha
Wednesday, August 3, 12:30–1 p.m. On Zoom.
Wednesday, August 17, 12:30–1 p.m. On Zoom.

Torah on Tap
Thursday, August 11, 8 p.m.
Celebrating Tu B'Av: An Exploration of Love and Marriage in the Talmud. At the home of a community member.

Kids' Havdalah Party and candle making craft
Sunday, August 21, 9:30–10:30 a.m.

Women's Rosh Chodesh Seudat Shlishit
Saturday, August 27, 4 p.m. ■

AA Reconstructionist Congregation events in August

Ann Arbor Reconstructionist Congregation website: aarecon.org. For more information about services or events or to receive Zoom links, please email: aarcgillian@gmail.com

Second Saturday Morning Shabbat Service.
August 13, 10:30 a.m. to noon. This is a hybrid Shabbat Service led by Deb Kraus and Debbie Zivan at the JCC. Everyone is welcome! Zoom link will be sent out the week before the event.

Fourth Friday Kabbalat Shabbat.
August 26, 6:30 p.m. In person, outside, under canopies, behind the JCC and on Zoom. This is a hybrid service led by Janet Kelman and Erica Ackerman. ■

Will Mark Braun mush his piano?

By Chuck Newman

Editor's Note: Chuck Newman hosts a biweekly series of "Conversations," presented by the Jewish Cultural Arts and Education department of the Jewish Community Center of Greater Ann Arbor. The talk show format of the Zoom presentations highlights Chuck's easygoing style and deep curiosity about science, politics, and connections between our local environment and the world. You can find these interviews and other previous shows at https://jccannarbor.org/event/conversations.

He's considering it and I'm not betting that he won't. He has a history of realizing self-described unique and eccentric dreams. The latest he is considering is to build a dog-powered sled to carry his 352-pound upright piano so he can raise money for and create recognition of some worthy cause.

Mr. B is a blues and boogie-woogie pianist who has become one of the premiere purveyors of a vanishing art. Having learned his craft firsthand from the early masters, he is a rare living link to the first generation of blues and boogie pianists. Steeped in the rich legacy of this tremendously exciting music, Mr. B learned directly from blues and boogie legends like Little Brother Montgomery, Boogie Woogie Red, and Blind John Davis.

He has been a fixture at the Ann Arbor Street Art Fair since 1980 and has performed from coast to coast and throughout Europe, Canada, Mexico, and South America.

For over 40 years he dreamed of pedaling some sort of vehicle carrying a piano the length of the Mississippi River and stopping along the way to give impromptu concerts. The trip would be his way of advocating for programs for children, especially for the arts and athletics.

The first step in realizing his dream was the construction of the Joy Box Express (JBX) which would be powered by Mr. B pedaling and steering in front and two cyclists pushing from behind. After test rides around Michigan and extensive physical training, the JBX began its 1200-mile journey from Lake Itasca in Minnesota to New Orleans in 2015.

My brother and I along with my cousin and a friend preceded them in 2013 on our bicycles to see if there was a safe route for this epic adventure. Despite our conclusion that there was not, Mark was undeterred. Of course, we didn't factor in the willingness of local police to escort them in some, but not all, of the most dangerous portions of the route.

The trip was a grand success with many meaningful and moving moments. Early in the trip a high school student gave Mr. B a bracelet for Allergy Awareness in memory of her brother who died before having the opportunity to fulfill his dream of biking the length of the Mississippi River. Mark put the bracelet on the handlebar for inspiration when struggling up the steeper hills.

I had the opportunity to join the JBX crew in rural Missouri and take a turn pushing. I'll never forget the look of wonder and amazement of the people on the porch as we went by or when we got into a race with some local residents on their bicycles. We won. Mark told me that the top speed on the trip was a terrifying 38 miles an hour.

The trip culminated in concerts at the legendary Preservation Hall in the French Quarter and at the Antieau Gallery and busking in Jackson Square.

Not content with the realization of his dream, Mark came up with the idea to pedal the JBX express in 24 hours from his hometown of Flint to Saint Ignace. Then the piano would be put on a boat that would be towed to Mackinac Island by Mark and other volunteers who would tie a rope to their ankle while they swam. Once on the Island Mark would give concerts to raise money for the children of Flint.

He recruited over 100 volunteers and riders. Through their combined efforts and the generosity of 540 donors a check for $100,000 was presented to YouthQuest of Flint.

If you haven't been convinced by now that Mark has a unique and wonderful outlook on life, consider the fact that he made chairs out of snow for the guests this past winter at his wedding in the woods in Michigan's Upper Peninsula.

The next time you are in Ann Arbor, and you see a piano on a bike, take advantage of the opportunity to speak to amazing Mr. B and enjoy his music. ■

Michigan Liberation is making an impact

Leslie McGraw, special to the WJN

Election season is heating up in Michigan and organizations across the state are mobilizing, hosting talks, and preparing campaigns. There are a handful of Black-led grassroots organizations that focus on activities to increase voter registration, education, and engagement by focusing on the issues that affect underserved populations. Michigan Liberation, founded in 2018, is one of these organizations.

Founding members, all of whom are formerly incarcerated, want to see the voices of those directly impacted take the lead. Members of Michigan Liberation train and develop returning citizens and their loved ones to lead canvassing efforts to effect change in legislation and policy. Current canvassing efforts are in Wayne, Oakland, and Kalamazoo Counties.

The group jumped right into the fire with the 2018 election season and were influential in listening to the concerns of people who were ambivalent about voting and helping them to register.

Michigan Liberation dedicates a lot of time to voter turnout through grassroots organizing and canvassing, lobbying, and supporting candidates who support their vision. However, major efforts don't stop there. Voter turnout is one of several programs centered around support and development for returning citizens and their families.

"We center abolition in our work," said Executive Director Rai Lanier, "We're reimagining what adequate safety, harm reduction, and accountability looks like."

This abolition work is exemplified through several programs. The Care, Not Criminalization campaign has a focus on decriminalizing mental illness and substance abuse and refocusing those resources on care and treatment of the mind.

Michigan Liberation also operates a Cash Bail Out Program. They have bailed out over 65 people incarcerated in Michigan. Included in the monetary bailing out, organizers show up at the courts and help figure out the process. Michigan Liberation's Communications Director, Marjon Parham, says that they would like to get rid of the cash bail system altogether. "We are fighting to end cash bail. We've had people locked up for as little as one or two dollars. I went down and did a bailout once and I ended up being there for six hours and we still hadn't bailed out the person. We had to go home and then come back the next day. That doesn't even include the tether process."

Michigan Liberation also works with organizations and lawyers for their Clean Slate Expungement program, which often attracts more people at the fairs than they can physically serve.

Another major campaign for the group is to eliminate the Truth in Sentencing practices that concentrate on harsh times and instead focus on Good Time Credit work. Michigan is one of six states across the nation with no policy for Good Time or Earned Time credits, regardless of behavior or rehabilitation while incarcerated. The past couple of months, they have helped gather signatures for the Good Time Credit petition in hopes that it will make it to the November ballot.

"We're small in number, but big in voice," says Marjon Parham.

Parham, unlike most of the organizers with Michigan Liberation, is not a returning citizen and does not have any immediate family members that have been in the system. She is an engineer by trade with a communications degree that she has used in her role as a Detroit Radio Show Host.

The life-changing moment for Parham was through her participation in the 2020 #FreeGrace movement. Grace was a fifteen-year-old struggling student who was incarcerated during the deadliest days of the pandemic for not doing her schoolwork. Many feel as though the move was political in nature, due to a prosecutorial race. Michigan Liberation helped to organize a 200-car caravan to Pontiac, Michigan where she was being retained. It received national attention from Lester Holt, NBC, ABC, and others. The national headlines from this demonstration sparked outrage and helped to free the girl, after being incarcerated for 78 days.

Parham said that neither she nor the organization is against the police, but more so against injustice. "We welcome volunteers, team members, people who want to come in for the fight of helping to end all this injustice and craziness as it [pertains] to mass incarceration and holding our people down and back."

Parham cites that Michigan Liberation is focused on solutions and has been from the start. This is probably because organizers are intentional about moving forward and not wasting time, seeing that they have already lost time and control of their lives in the past.

Nicholas Buckingham, who is the Campaign Director and one of four founding members of Michigan Liberation, says, "Those who are the closest to the problem are also closest to the solution, but farthest from resources and power."

Find out how you can support the work of Michigan Liberation by visiting their website: https://miliberation.org/ or their social media at MILiberation on Facebook at MichiganLiberation ■

Return to the farmers market

By Lonnie Sussman, special to the WJN

Can anyone explain why, when we were kids, summers seemed to last forever, but as we got older, they feel shorter and more hectic? Does it have anything to do with the Time Space Continuum? All I know is these days are precious. The babies and grandkids are growing like the zucchini in the garden, seemingly overnight.

The garden that we just planted has sprouted with flowers, fruits, and vegetables, and some have even reached the end of their seasons. Now that it is midsummer we can enjoy Michigan corn, tomatoes, and squash. It's time to return to the farmers market and check out the new produce. I relish this time of year because it is time to can relishes (hahah) and pickles, make more jam, or freeze fresh corn for the winter.

Green Beans with Ginger and Garlic

Moosewood Restaurant: Cooking for Health, by the Moosewood Collective

Serves 4

We have a nice crop of pole and bush beans that I've replanted several times so we can continue to enjoy them throughout the growing season. What's the best way to cook them? I like all vegetables simply steamed or boiled and sprinkled with a little salt and pepper. Here's two simple recipes with a little more oomph.

1 pound of green beans, trimmed
1 tbs olive oil
1 tbs dark sesame oil
2-inch piece of peeled ginger root, cut into small matchsticks
1 tbs minced garlic
Salt
Lemon wedges (optional)

Trim the stem ends of the green beans and steam until tender, about 5 minutes. Set aside. Warm the olive oil and sesame oil in a small skillet on medium-high heat. Add the ginger matchsticks and stir fry for a minute. Add the garlic and stir fry until the ginger and garlic are golden brown and ginger is crisp. Remove from the heat and toss with the steamed green beans. Sprinkle with a little salt and garnish with the lemon wedges. Serve hot or at room temperature.

Simple Beans

Balaboosta by Einat Admony

Serves 4

½ pound green beans, trimmed
2 tbs unsalted butter
6 garlic cloves
5 anchovy fillets (optional of course)
¼ tsp chili flakes
Lemon wedges

Bring a medium pot of salted water to a boil and have a bowl of ice and water ready. Add the green beans and cook for 2 minutes and then dunk them into the ice bath. Let them cool completely, then drain in a colander. Melt the butter in a skillet over medium heat, add the garlic, reduce the heat to low and sauté until golden brown but not burned, about 3 minutes. Add the anchovies and salute over low heat until the fillets begin to dissolve into the butter, about another 3 minutes. Season with 2 tsp salt, add the chili flakes and the green beans, and cook until the beans are tender but still crispy. Serve with lemon wedges.

Raw Beet and Apple Salad

Cook in Israel by Orly Ziv

I know, I know, I wrote about beet recipes last month, but I really love beets. Here is another easy recipe.

Salad

1–2 raw beets, peeled and grated
2 green apples, grated
1–2 stalks celery, chopped
Chopped walnuts (optional)

Dressing

2 tsp Silan (date honey). Other options if you don't have this are maple syrup or Agave or plain honey.
Lemon juice
1–2 tbs balsamic vinegar
Salt

Put all the salad ingredients in a bowl and toss. Whisk together the Silan, lemon juice to taste, balsamic vinegar, and salt, and pour over the salad and toss again.

Spicy Roasted Carrot Salad

Mediterranean, by Claudia Roden

There are so many wonderful ways to use the fresh carrots found in the market or even the older carrots found in the grocery stores. Adeena Sussman has a great roasted carrot recipe in *Sababa* that I shared a couple of years ago. Here is another take on roasting the carrots that is amazing. It is from Claudia Roden's new cookbook which is also amazing.

Serves 6–8

Pre-heat oven to 400 degrees

2-1/4 pounds medium carrots, peeled and cut in half crosswise, then cut them in half lengthwise
1½ tsp ground cumin
½ tsp each of ground coriander, ground cinnamon, and ground ginger
3 garlic cloves, crushed
2–3 tbs olive oil
1 tbs honey
Juice of ½ to 1 lemon, to taste
Salt and black pepper
2 tbs additional olive oil (optional) for serving
3 tbs roughly chopped cilantro (or parsley)

Place the carrot sticks in a baking dish. Combine the rest of the ingredients in a bowl and mix it very well. Pour it over the carrots and coat the carrots on all sides. Bake for about an hour or until tender. Turn them over once. Let cool and serve at room temperature. You can drizzle with a little more olive oil and sprinkle cilantro (or parsley) on top.

Fennel and Peach Salad

Mediterranean, by Claudia Roden

Serves 6–8

Another amazing recipe by Claudia Roden. I keep using that word to describe Ms. Roden, because she is.

3 large orange-fleshed peaches
6 tbs olive oil
2 tsp lemon juice
Salt and black pepper
1 large fennel bulb, or 2 small ones
2 small cucumbers, peeled and sliced
8 oz mild soft fresh goat cheese cut into 6–8 pieces.

Drop the peaches into boiling water for a few seconds, then drain and let sit until cool enough to handle. Peel them, cut them in half and then cut each half into 3–6 slices, removing the pits. In a small bowl, whisk together the olive oil and lemon juice and season with the salt and pepper. Pour 2 tbs of this dressing over the peaches and mix well. Let sit for about an hour. Turn them in the dressing at least once before serving. Reserve the rest of the dressing. Trim the ends of the fennel bulbs and remove any tough outer leaves. Reserve the feathery fronds and cut the fennel into very thin, long slices. Just before serving put the fennel and cucumber on a wide serving plate and toss with the remaining dressing. Then add the peaches and the goat cheese and pour in the juices from the peaches. Sprinkle on the feathery fennel fronds.

Instead of fennel you could use a mixture of lettuce, curly endive, and arugula.

Double Corn Salad

Ultimate Veg, by Jaimie Oliver

Serves 4–6

I love summer corn, usually just boiled for 3–4 minutes and eaten with salt, pepper, and a little butter, but sometimes I'd like it fancier. I watched a PBS show with Jamie Oliver making vegetable recipes from all over the world and tried to get his cookbook online from PBS. Finally, I found it in a bookstore in Glen Arbor. So here are two shoutouts: one to Jamie Oliver and this cookbook and one to The Cottage Bookstore that carried it. Don't be afraid to mix this up by adding veggies like sliced avocado or even halved green or red grapes. Swap out the cheddar and blue cheese for feta.

Canola oil
¼ cup popping corn (or cheat with bagged popcorn)
Chipotle Tabasco sauce (or other hot sauce, or no hot sauce)
4 cobs of corn
1 iceberg lettuce, or your favorite crunchy lettuce, roughly chopped
4 scallions, finely sliced
1 oz sharp cheddar cheese
1 oz blue cheese
6 tbs plain yogurt
¼ clove garlic
2 tsp English mustard (or Dijon)
2 tbs white wine vinegar (I've been using distilled white vinegar)
1 tsp. Worcestershire sauce (opt.)
4 sprigs fresh cilantro or parsley, roughly chopped

Use a large nonstick frying pan on high heat with 1 tbs oil, add the popping corn, cover with a lid. Once popped, add a few generous shakes of the Tabasco, if using it. Add to a large salad bowl. Use the same pan (or grill) to sear the corn until lightly charred all over. Remove from the pan and slice off the kernels and add them to the bowl, along with the lettuce and scallions.

The dressing consists of the rest of the ingredients. Break the cheeses into a blender and spoon in the yogurt, peeled and cut garlic clove, mustard, vinegar and Worcestershire sauce if using it. Blitz until smooth and season to taste with salt and pepper. Pour over the salad and mix it all together. Top it with cilantro or parsley. ■

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The crazy success of Israeli TV series

Ron Harel, originally published in Frogi Online Magazine 11/17/2020, updated 06/02/2

In recent years more and more Israeli TV series have brought Israeli pride overseas. What is the magic and how exactly does it happen?

It is no secret that Israeli artists bring to the world something different. Something that audiences are not used to seeing everywhere, a new and challenging reality that is perceived as very special. How does an Israeli comedy sweep viewers in Finland and Thailand? How did a youth series about an Israeli high school on the shores of the Sea of Galilee turn into an original Netflix series?

And how was a series about the Yom Kippur War sold in its original version to one of the largest streaming giants in the world?

Israeli creators, producers, and actors have long garnered nominations and awards, raising expectations of seeing more masterpiece series emerge from our tiny country. What is it in the Israeli reality and culture that causes the whole world to move quickly to the next chapter?

Not just characters, people

One of the most prominent characteristics of the success of Israeli series overseas is the characters who sweep viewers through their sincerity. Not superheroes, not people with supernatural powers, but real people facing great challenges of life.

We see this in Heroes Fly for Her, one of the most successful Israeli series of recent years, in which a reservist who fought in the Second Lebanon War suffers from post-traumatic stress disorder. The series, which won the Cannes Film Festival, was sold to Netflix's global series catalog, captivating many viewers around the world. Despite the great distance, they managed to identify with the difficult events, against the background of the unique Israeli reality.

We also see this in the American adaptation of the series sensation Euphoria. Long before the mega-stars Zendaya and Jacob Elordi conquered the world in one of the most successful series in recent years (thanks to which Zendaya won the last Emmy Award for her role), there were Roni Dalumi, Maor Schwitzer, and Roy Nik in their wild and confused high school shoes. Our characters are real, a little different from the commercial and "almighty" characters and heroes of Hollywood.

When life gives you lemons

Israeli artists are masters at making lemonade from lemons. Lots of Israeli actors and creators overseas often talk about the significant budget differences between Israeli production and production abroad. While (usually) an Israeli series will cost between tens and 100s of thousands of shekels per episode, Hollywood productions can reach tens of millions. Thanks to these limitations, Israeli creators think outside the box and use all their creativity and originality.

Take risks!

Take The Greenhouse for example, the beloved youth series we all (or at least most of us) grew up on. Who would have believed that a few years after the end of its broadcast in Israel, an American adaptation, Greenhouse Academy, would be released around the world? Crows, eagles, the whole story, maybe except for the part of the Sea of Galilee. When Giora Chamizer created an Israeli youth series in high school on the shores of the Sea of Galilee, which incorporates many parts of Israeli culture, no one imagined that the story would go so far. When, again, Assi Azar wrote a series about a baker from Bat Yam and a model (Beauty and the Baker), with a plot spiced with an Israeli sense of humor that we all know, no one expected the idea to work in prime time on the ABC network, or to be sold for remakes in Greece, Russia, or Brazil.

And of course, Tehran, the Israeli series that made history, was described by producer Alon Aranya as "the new Israeli Cinderella," after taking a risk and investing heavily in producing the series, which was eventually sold to Apple TV, in one of the largest Israeli deals. In contrast to the familiar "production lines" of youth series about American high school life, or the disgusting comedies, Israelis are not afraid to take risks and bring more real and honest things to the screen, and the formula works!

Tell a story

Sometimes, the magic is simply knowing how to tell a story, such as in Our Boys, starring Or Ben-Melech, Adam Gabay, and Eyal Shikratzi, which aired on HBO and is a wonderful remake of the events of 2014, or the Torah gem of Valley of Tears, one of the most important Israeli series made, which will also be broadcast worldwide on HBO Max, so that the whole world will be exposed to the powerful and difficult events of the Yom Kippur War.

Constitute a mirror for Israeli society through a sweeping plot

In an age like ours, where each of us has at least one favorite series in a foreign language, and at a time when people are eager to delve deeper into other cultures and lives, Israeli series fit like a glove. The Israeli drama and action, the experience of life, the army, the war, and the uncertainty in everyday life, are inspirations for great stories from life that the world is just waiting for.

Photos courtesy of Channel Kan 11

Kidnapped, the series crowned "the best foreign series of the decade" and forming the basis for Homeland, the winner of the Emmy and the Golden Globe, and Fauda, in which the chaos of the biggest conflict in the Middle East is so sweeping, are examples of stories with plots made for the screen. Fauda sold to Netflix's global catalog, reached the top 10 even in Arab world countries like Syria, Lebanon, and the UAE, and made Lior Raz, star and creator of the series, a full-fledged Hollywood star. Even Shay Mitchell, the star of Pretty Little Liars, freaked out in one of the interviews and said that Fauda is one of her favorite series.

Lock Hour, Euphoria, Fauda, Beauty and the Baker, The Greenhouse, Tehran, Our Boys, Homeland, Heroes Fly for Her, Traffic Light, Losing Alice, Your Honor, and many more . . . Israeli TV series are taking the world by storm, and we can no longer wait for the next series to bring pride. ■

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Aid for Ukrainian refugees, continued from page 1

clutching a few precious belongings in plastic bags, others have only the clothes or pajamas on their backs. Families have been torn apart, with mothers and children painfully separated from husbands and fathers unable to leave. Amid the fog of war, these sudden refugees are desperate to rest and consider next steps as they embark into the unknown.

JDC professionals provide a warm welcome at each of the eight border crossings in Poland and direct the incoming flow of refugees to a host of assistance services. Accommodation Centers throughout Poland have been active since the first days of the war. Refugees are provided with secure accommodations, warm meals, clothing, diapers, hygiene supplies, and internet access. They receive much needed medical care and treatment for preexisting medical challenges and new ailments that surface en route.

In particular, parents of young children have been overwhelmed by the onslaught of challenges facing them. Day care services, arts and crafts, meditation sessions, Polish and English lessons, and Friday morning challah baking engage children and take the edge off painful memories while giving parents a moment of respite. Volunteers from the Jewish communities in Poland, carrying embers of a tragic past, are sharing in outreach efforts, united in the mission of spreading light in dark times.

Lending an ear at JDC's refugee shelter at the Molodova JCC

Trauma support and mental health services

Imagine living in a city under bombardment. And now imagine fleeing that city, your home, leaving behind all you know for an uncertain future.

The emotional strain caused by the war is severe. Many are disoriented, depressed, and suffering from trauma. Recognizing that psychological support is no less critical than material aid, JDC partners with the Israel Trauma Coalition to employ a rotating team of social workers to ease the strain. They circulate among the hotels and shelters housing refugees, making sure their presence is felt and their expertise is available to them. Services include group and individual therapy and case management. JDC also sends medical clowns to play with children, encouraging them to work through the challenges of displacement.

Many of Ukraine's elderly Jews experienced isolation and loneliness long before the recent emergency. The war has exacerbated this isolation. JDC has established a trauma support line staffed by Russian and Ukrainian speaking students from the physical and mental health professions in Israel. After receiving specific training in trauma support, the students work with elderly Jews to help lower stress and loneliness levels.

Matching volunteer skills with pressing needs

Moved by the stories of trauma and destruction coming out of Ukraine, Jews around the world have mobilized to help.

JDC volunteers from North America and local staff dressed as medical clowns bring joy to refugees in Poland

As images of refugees streaming out of Ukraine flood the news, Jews from across the globe have reached out to JDC with offers to assist. Working with the National Council for Volunteering in Israel and JAFI and JFNA in North America, JDC helped set up a volunteer hub that matches the best of Jewish talent with the most dire needs.

Less than a month into the war, JDC sent its first delegation of Russian and Ukrainian speaking volunteers to the borders. In the months since, a rotating cohort of volunteers from North America and Israel has been working one- to two-week shifts providing much needed comfort and assistance to Ukrainian refugees. Working in Hungary, Poland, and Romania, volunteers welcome refugees, helping with everything from carrying bags, to translating, to assisting with buying train tickets and filling out government forms. Volunteers help refugees figure out their next steps or simply assist in finding a place to spend the night. Others run therapy sessions and activities for tired and traumatized children and adults. For some refugees, the volunteer's most important role is simply being there: a warm presence to whom they can turn should they need someone to talk to.

To learn more, visit the volunteer hub at https://www.jdcentwine.org/volunteer/ukraine/. To donate to the JFNA Ukraine Relief Fund, visit www.jewishannarbor.org. ■

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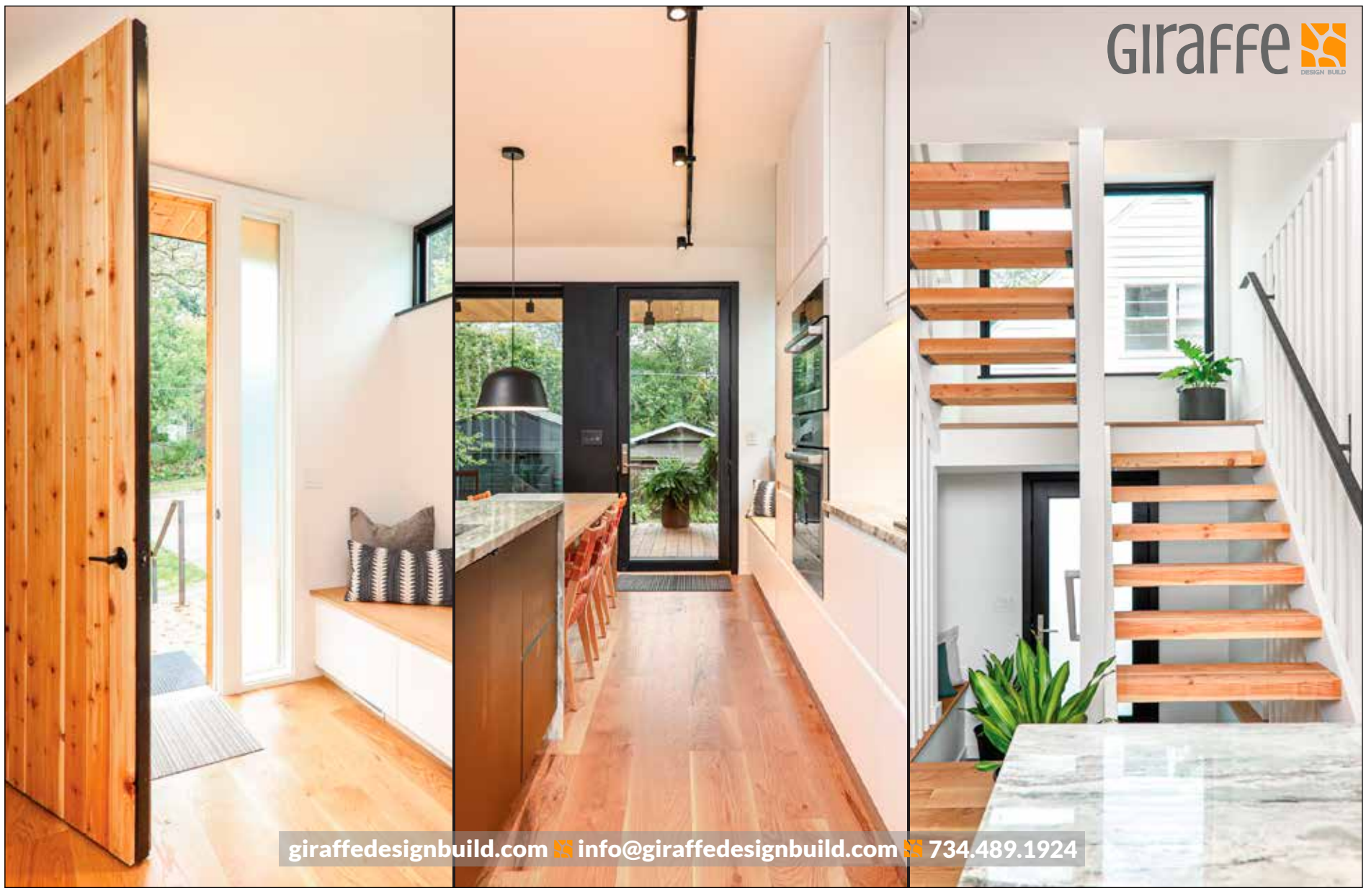

Jewish community gathers at Top of the Park

McKenzie Katz, Jewish Federation of Greater Ann Arbor

Thank you to everyone who joined our community at A2SF Top of the Park, a tradition in Ann Arbor since 1984. About 75 people came to enjoy a variety of music, drinks, and food. We hope to make this an annual event that will continue to build new connections and collaborations within our vibrant Jewish community.

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Networking begins at 3:30pm,
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Program begins by 5:00pm
RSVP to help us plan:
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New start time!

Calendar

AUGUST

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Monday 1

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Tuesday 2

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 3

Parsha Lunch and Learn: AAOM. Explore themes of the weekly parsha. Zoom.12:30 - 1 p.m

Yidish tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of
proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 4

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

KnightFest: Garret's Space.

Friday 5

Candle Lighting 8:31 p.m. Devarim

Lunch & Learn with Rabbi Whinston: TBE. Bring your lunch and learn with Rabbi Whinston under the tent atTBE. A limited event through August 26. 12 noon.

Shabbat in the Park: BIC. Kick off Green Team Shabbat with BIC at County Farm Park. Bring your own picnic or order one from Beth Israel and then gather for Kabbalat Shabbat services. Watch the BIC website for complete details. 5:30 p.m.

TBE Library open: 5:30 to 7:30 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

Saturday 6

Havdallah 9:34 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Yoga at the Big House: Garret's Space.

Green Team Shabbat: BIC. Come and hear about the important and impactful work that Beth Israel's Green Team is doing and learn how you can participate in their important initiatives. 9:30 a.m.

Tisha B'Av Service: BIC. 9 p.m.

Tisha B'Av Service: Chabad. 9:45 p.m.

Sunday 7

Tisha B'Av Shaharit Service: BIC. 9:30 a.m.

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

Monday 8

Annual Golf Outing for the Kids: JCC. At the Polo Fields, honoring Eileen Freed. 8am to 5 p.m.

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 9

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 10

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 11

A2 Parks Summer Strolls - Island Park: TBE. Meet at the big parking lot (third opportunity to park). Join Congregation-Based Social Worker Rebecca Nieubuurt on a stroll through some of Ann Arbor's beautiful nature areas. This program is specifically aimed at seniors, but anyone who wants to get outside and socialize is welcome! 10:30 a.m.

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Torah on Tap Celebrating Tu B'Av: AAOM. An Exploration of Love and Marriage in the Talmud. At the home of a community member. 8 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 12

Candle Lighting 8:22 p.m. Va'etchanan

Lunch & Learn with Rabbi Whinston: TBE. Bring your lunch and learn with Rabbi Whinston under the tent atTBE. A limited event through August 26. 12 noon.

TBE Library open: 5:30 to 7:30 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

Saturday 13

Havdallah 9:24 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Second Saturday Shabbat Morning Service: AARC. Service led by lay leaders Deb Kraus and Debbie Zivan at the JCC. Hybrid, in person at the JCC and Zoom link will be sent out the week before the event. 10 a.m.

Sunday 14

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

Monday 15

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 16

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 17

Parsha Lunch and Learn: AAOM. Explore themes of the weekly parsha. Zoom.12:30 - 1 p.m

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 18

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 19

Candle Lighting 8:12 p.m. Eikev

Lunch & Learn with Rabbi Whinston: TBE. Bring your lunch and learn with Rabbi Whinston under the tent atTBE. A limited event through August 26. 12 noon.

TBE Library open: 5:30 to 7:30 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

Saturday 20

Children's Shavuot Craft: AAOM. 9 a.m.*Havdallah 9:12 p.m.*

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Sunday 21

Kids' Havdalah Party and candle making craft: AAOM. 9:30 a.m.

Michigan Jewish Food Festival: Hazon. Outdoor Adventure Center Detroit. 11 a.m.

Lions and Pomegranates Brunch: Federation. 11 a.m.

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

Monday 22

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 23

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 24

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 25

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Thursday 26

Candle Lighting 8:00 p.m. Re'eh

Lunch & Learn with Rabbi Whinston: TBE. Bring your lunch and learn with Rabbi Whinston under the tent atTBE. A limited event through August 26. 12 noon.

TBE Library open: 5:30 to 7:30 p.m.

Bounce, BBQ & Barchu Part 2: BIC. Join Beth Israel for our first barbeque of the season. The evening begins with a hot dog (or veggie dog) dinner and a bounce house for the young at heart and is followed by an outdoor Kabbalat Shabbat service on the courtyard under the tent. 6 p.m.

Fourth Friday Kabbalat Shabbat: AARC. Hybrid in person at the JCC and Zoom. Lay led by Janet Kelman and erica Ackerman. Link will be sent out the week before the event. 6:30 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

Saturday 27

Rosh Hodesh Elul

Havdallah 9:00 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Rosh Hodesh Online Minyan: Pardes Hannah. 10 a.m.

Women's Rosh Chodesh Seudat Shlishit: AAOM. 4 p.m.

Sunday 28

Rosh Hodesh Elul and Rosh Hashanah LaBehemot

Red Cross Blood Drive: BIC. The annual Red Cross Blood Drive is back at Beth Israel after its hiatus over the pandemic. Saving a life is one of the most important mitzvot in Judaism, so be sure to schedule an appointment to donate blood at our blood drive! Register for your appointment using the link on the BIC website. 9:30 a.m. – 3:30 p.m.

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

A2 Parks Summer Strolls - County Farm Park: TBE. Meet at the covered patio. Join Congregation-Based Social Worker Rebecca Nieubuurt on a stroll through some of Ann Arbor's beautiful nature areas. This program is specifically aimed at seniors, but anyone who wants to get outside and socialize is welcome! 10:30 a.m.

Rosh Hodesh Online Circle: Pardes Hannah. 7 p.m.

Monday 29

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 30

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 31

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, aarecon.org

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

August events at Beth Israel

Shabbat in the Park
Friday, August 5, 5:30 p.m.
Kick off Green Team Shabbat with BIC at County Farm Park. Bring your own picnic or order one from Beth Israel and then gather for Kabbalat Shabbat services. Watch the BIC website for complete details.

Green Team Shabbat
Saturday, August 5–6
Come and hear about the important and impactful work that Beth Israel's Green Team is doing and learn how you can participate in their important initiatives. Join us at County Farm Park on Friday, August 5, for Kabbalat Shabbat services and in the sanctuary on Saturday, August 6, for Shabbat morning services.

Tisha B'Av Services
Saturday, August 6, 9 p.m.
Sunday, August 7, 9:30 a.m. and 2:30 p.m.
The 9th of Av marks the destruction of the first and second temples and other Jewish tragedies. The services on Saturday, August 6, at 9 p.m. and Sunday, August 7, at 9:30 a.m. include the chanting of the Megillat Eicha, the Book of Lamentations. This book, only read on Tisha B'Av, is full of poignant images of destruction and pain and yet, underneath all of its sadness, is a hope for a return and reconciliation with God. A minchah service at 2:30 p.m. on Sunday, August 7, includes the special Torah readings and haftarah for the holiday.

Bounce, BBQ, and Barchu Part Two
Friday, August 26, 6 p.m.
Join Beth Israel as we welcome everyone back from their summer adventures. The evening begins with a hot dog (or veggie dog) dinner and a bounce house for the young at heart and is followed by an outdoor Kabbalat Shabbat service on the courtyard under the tent. Watch the BIC website for more details and registration.

Red Cross Blood Drive
Sunday, August 28, 9:30 a.m.–3:30 p.m.
The annual Red Cross Blood Drive is back at Beth Israel after its hiatus over the pandemic. Saving a life is one of the most important mitzvot in Judaism, so be sure to schedule an appointment to donate blood at our blood drive! Register for your appointment using the link on the BIC website.

Beth Israel Reads *People Love Dead Jews*
You're Invited to Discuss: Is this True, How So, and Why?
Sunday, September 11 at 12 p.m.
Author Dara Horn captured the book world's attention with the most provocative title of 2021, *People Love Dead Jews: Reports from a Haunted Present*. On Sunday, September 11, at noon, Beth Israel Reads will dive into her unique approach to the dissonance between the antisemitism and animus expressed toward living Jews and the fondness and nostalgia with which we are regarded once dead and gone. With her frank and factual look at this phenomenon, Horn clearly earns the book's tagline, "A startling and profound exploration of how Jewish history is exploited to appease the living." Additionally, *People Love Dead Jews* enjoys broad literary recognition: it is designated a New York Times Notable Book of the Year, and as Best Book of the Year by several entities, including the Wall Street Journal, Publishers Weekly, Chicago Public Library, and Kirkus Reviews. It also won the National Jewish Book Award for Contemporary Jewish Life and Practice. Register for Beth Israel Reads' facilitated virtual/zoom book discussion and be part of what certainly will be a timely and productive conversation. A donation of up to $10 would be appreciated but is not required for registration.

Talmud Study with Rabbi Dobrusin (via Zoom)
Mondays at 4 p.m.
All are invited to join our Talmud study class. We will read the text in Hebrew or Aramaic with an accompanying English translation and all discussions will be in English so no familiarity with Hebrew is required. Since we will begin a new section of text this is a great time to join the class! The text which we will be studying comes from the tractate Bava Kamma and begins with the question of the limitations of an individual's liability for injuries suffered by others. As is typical of Talmud, the discussion then moves into various other questions of responsibility to others in the community. We invite you to join the group as we continue our study of the unique world of Talmud. The Zoom link can be found on the Beth Israel webpage (www.bethisrael-aa.org)

Theology Book Club - Online
Wednesdays at 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Everyone is welcome to join Beth Israel for services, classes and events. Services are being held in person and virtually. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.
Evening Minyan – virtual only
Sunday–Thursday at 7:30 p.m.

Shabbat
Friday Evening Services – in person and virtual
Kabbalat Shabbat Service at 6 p.m.
Shabbat Morning Services – In person and virtual
Saturday at 9:30 a.m. ■

Beth Israel hires new ED

Beth Israel Congregation will welcome a new executive director, Dr. Gerald (Jerry) L. Sorokin, later this summer. Jerry has over 20 years of successful experience as an executive director, serving in this capacity at the Shulman Hillel Foundation in Iowa City, Iowa, and the Talmud Torah Society, a Jewish Community Day School in Edmonton, Alberta, Canada.

The Beth Israel board was impressed with Jerry for his substantial administrative, financial, development, programming, strategic planning, and leadership skills. He was lauded for his strengths in and commitment to community outreach, specifically his engagement with organizations in the communities where he has served as executive director, forming partnerships, and building relationships across groups and individuals. Jerry Sorokin will begin at Beth Israel in August, and we look forward to welcoming him and to introducing and connecting him to the broader Jewish community here. ■

TBE events in August

Events and services are both in-person and/or virtual. Please see www.templebethemeth.org for full details, locations information, and links.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Weekday morning blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each morning for a short service of song, poetry, and meditation.

Daily afternoon blessings
Mondays through Thursdays at 3 p.m.
Join Cantor Hayut each afternoon for an intimate short service.

Women's Torah study
Mondays at 7:30 p.m., CANCELED 8/1
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. or 8 p.m., ON HIATUS 8/2
Both meetings discuss the same material. Join Rabbi Alter to discover the Talmud, the formative collection of stories and discussions that defined the post-Temple Judaism that continues today! Together, explore the foundations of our contemporary Jewish ethics, beliefs, and practices, as well as some tremendous tales about our ancient rabbis! Join anytime! All materials are provided*. (*It is recommended that you read *If All the Seas Were Ink* by Ilana Kurshan, but it's not required or expected.)

Weekly Mahj
Tuesdays at 7:30 p.m.
Wednesdays at 1 p.m.

Meditation with Claire Weiner
Wednesdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session

Cantor's (Jewish) Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4 to 7 p.m.

Lunch & Learn with Rabbi Whinston
Fridays in August at noon
Bring your lunch and learn with Rabbi Whinston under the tent at TBE.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

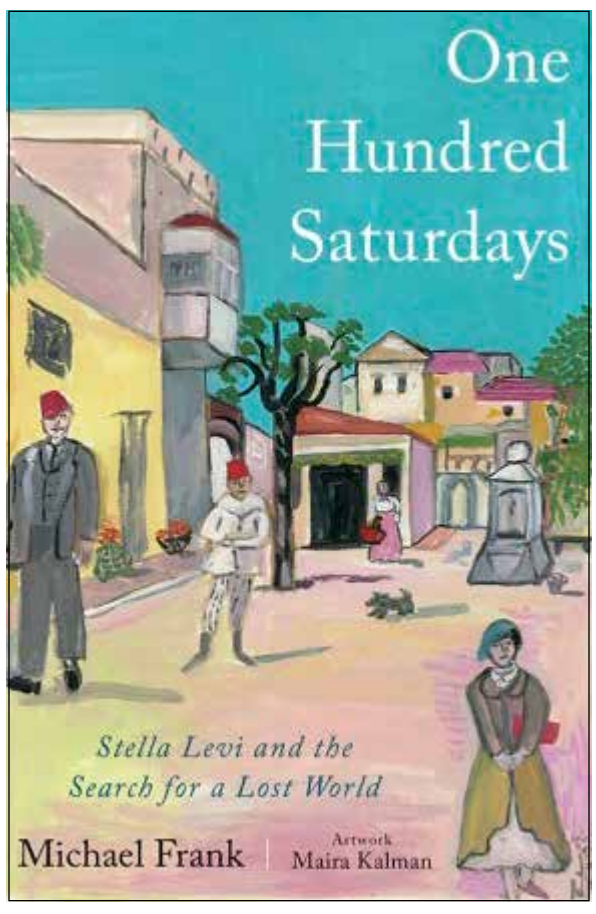
A2 Parks Summer Strolls - Island Park
Thursday, August 11 at 10:30 a.m.
Meet at the big parking lot (third opportunity to park). Join Congregation-Based Social Worker Rebecca Nieubuurt on a stroll through some of Ann Arbor's beautiful nature areas. This program is specifically aimed at seniors, but anyone who wants to get outside and socialize is welcome!

A2 Parks Summer Strolls - County Farm Park
Sunday, August 28 at 10:30 a.m.
Meet at the covered patio. Join Congregation-Based Social Worker Rebecca Nieubuurt on a stroll through some of Ann Arbor's beautiful nature areas. This program is specifically aimed at seniors, but anyone who wants to get outside and socialize is welcome! ■

Announcing the Natan Notable Books Spring 2022 winner

Natan and the Jewish Book Council are thrilled to announce the Spring 2022 Natan Notable Book: Michael Frank's *One Hundred Saturdays: Stella Levi and the Search for a Lost World* (Avid Reader Press/Simon & Schuster, September 2022).

Natan Notable Books at the Jewish Book Council has previously been awarded to Bari Weiss' *How to Fight Anti-Semitism* (2019), Susie Linfield's *The Lion's Den* (2019), Ilan Stavans' *The Seventh Heaven* (2020), Nancy Sinkoff's *From Left to Right* (2020), and Dara Horn's *People Love Dead Jews*. Natan Notable Books is an evolution of the Natan Book Award, which was previously awarded to Matti Friedman's *Spies of No Country* (2018) and Ari Shavit's *My Promised Land* (2013).



Twice a year, Natan Notable Books recognizes recently published or about-to-be-published nonfiction books that promise to catalyze conversations aligned with the themes of Natan's grant-making: reinventing Jewish life and community for the twenty-first century, shifting notions of individual and collective Jewish identity, the history and future of Israel, understanding and confronting contemporary forms of antisemitism, and the evolving relationship between Israel and world Jewry.

In *One Hundred Saturdays*, Michael Frank unearths and reveals — week by week, Saturday after Saturday — the lives, culture, and history of the Jewish community of Rhodes. Through the stories and memories of one of its members, Stella Levi, the vibrancy of the Juderia — the Jewish neighborhood in Rhodes that had existed for half a millennium until the Nazis deported the entire community to Auschwitz — and of Stella herself jump off the page. Stella shines as a storyteller and as a character, as she relates her life in Rhodes, her community and its history, bringing the reader into a Jewish world that few have knowledge of today.

As Tali Rosenblatt-Cohen, a co-chair of the Natan Notable Books committee, observed, "*One Hundred Saturdays* recounts in stunning detail the Jewish customs, folklore, and habits of the Jewish community in Rhodes who had lived in near isolation since the Spanish Inquisition. In bringing this world to life, and in conveying the brutal swiftness with which it was destroyed, Frank and Levi remind us of all that we will never know about our histories — both personal and collective. Natan is eager to highlight that in addition to this being the story of one woman's tenacity in the face of the Holocaust, the book is also an urgent reminder of the rich and varied worlds that were lost to us in the twentieth century."

The author will receive a $5,000 cash prize, as well as customized support for promoting the book and its ideas, drawing on Natan's and Jewish Book Council's extensive networks throughout the Jewish philanthropic and communal worlds.

The deadline for submission for Fall 2022 Natan Notable Books is October 1, 2022, for nonfiction titles published for the first time between April 1, 2022, and March 31, 2023.

For more information or to submit a title, go to the Natan Notable Books page. Inquiries can be directed to natannotable@jewishbooks.org. ■

Touching the Torah

By Wendy Lawrence

On June 13, the ad hoc Dreaming Up A2J hosted a Moth-like Jewish storytelling event at the The Ark. Naomi Zikmund-Fisher emceed and 12 people each stood up to tell a five-minute story. The WJN will print some of them over the next few months, with permission of the storytellers. This is the second in the series.

I had two goals for my first Yom Kippur services: to spend the day meditating on all the words and prayers I had been studying for so long — and to not embarrass myself.

I picked out my outfit a few days before, with help from one of my favorite "How to be a Jew" websites, and on Yom Kippur morning, I entered the lobby with Todd.

It's immediately overwhelming. Everyone knows everyone — except me of course — and I can't help feeling that there's a sign over my head that says "*Not Jewish*."

As if to confirm this fear, Todd introduces me to a family friend, who replies "Oh hi dear, what's your *last* name?" (It's important to keep in mind that this was *not* Ann Arbor, where Wendy Lawrence is actually a very Jewish name!)

We find Todd's grandma. I don't remember exactly what she wore that day, but I can still tell you with 100% certainty that it was 100% purple. The shoes were purple. The dress was purple. The purse was purple. The necklace was large — and also purple.

We follow all the purpleness into the sanctuary with its towering ceilings and hundreds of people. I'm hoping we can sit near the back, maybe in a corner, so I'm fairly mortified when Todd's grandma leads us to the very center in the actual front row.

The rabbi starts. I ask Todd for help finding my place. I've been studying the Hebrew and I'm excited to try to follow along. But it's not the quiet meditative day I had anticipated. Everyone is still talking. I want to stand up and yell, "It's *starting*!" This is the holiest day of the year — my "How to be a Jew" website told me so — I'm trying to focus — why is the row behind me telling stories about Carol?

I'm sort of following along but I keep getting distracted. And I'm actually really hungry. I think I had imagined fasting would be more . . . romantic? Like it would magically connect me to some kind of Jewish enlightenment? But it's actually just difficult, like the letters that go backwards. I keep asking Todd for help finding my place. It feels less like I'm meditating and more like I'm trying to prove myself. I'm not transcending anything; I just know a lot more about Carol.

And then the Torah is out and there's that moment right before they carry it around, where there is a sudden, palpable shift of energy, when people are standing and prayer books close and the singing starts. And the Torah floats through the aisles. For two seconds, it's the feeling I came here for. It feels magical and special and full of awe. And I am tucked away in the middle of it.

But then the two seconds are over because I don't know this song. And the books are closed so I can't follow along. Everyone is singing and I'm not. And everyone is having this experience and I'm not. The Torah is coming, and I don't really know what to do. I'm watching the others, memorizing their movements, touching it with their prayer books and shawls. I make sort of a halfhearted attempt to lean into the aisle, but I can't reach, and I'm not sure I want to anyway. No, that's not true. I definitely want to, but I'm just not sure if I am supposed to want to.

It's all catching up to me — the traditions that aren't mine, the language I don't know, the food I haven't eaten — and I feel tears start to well up in my eyes. Oh *no*. *No no no no no no*. I had wanted to blend into the back row, not cry in the front row.

The couple behind me isn't talking about Carol anymore. I hear them say "Oh. It's such a hard day." Oh my god they saw me cry. Maybe this is how I die, of complete embarrassment after clearly being not inscribed in the Book of Life. And then I hear Todd's grandma say, "Oh no, you didn't get to touch the Torah."

Oh god. She sees me crying too. And she thinks it's because I couldn't touch the Torah like I'm a toddler who missed the ice cream truck. The Torah is past us now, but she grabs my arm and is moving toward the aisle and at this point, I know her well enough to picture her in all her purple glory running after the procession, tackling the Torah bearer, yelling "*This girl, this girl who is engaged to my grandson the doctor didn't get to touch the Torah*"!" But before this well-intentioned nightmare can take place, I manage to insist that it's okay. I'm fine. And she stays put. And I think how ridiculous it is that she thinks I'm crying because I couldn't touch the Torah.

And then I think about that again. And I realize my purple elder was right. I was crying because I couldn't touch the Torah. ■

continued on page 21

"Doing Jewish" with games

By Hannah Davis

For me, "being" Jewish is largely about "doing" Jewish: not just existing as a Jew, but also interacting with the culture and community, studying and learning our history and writings, living my life according to Jewish values. But I don't want to separate the Jewish parts of my life from the "real world": I want it all to be a part of me. And I am a gamer! I play video games and tabletop roleplaying games, and also watch people playing them when I don't have time to play myself. For those who are unfamiliar with the evolution of video games as a medium, they've come a long way since Tetris: many video games now place you inside a story that you have control over, like a movie where you're the main character. I like the interactive and communal nature of the stories: you're inside them much more than when you watch a movie or TV show. But, while there are many great stories to be found in games, stories of Jews and Jewish culture are few and far between. Sometimes I get lucky (more often than I used to); but many times, I have to make the stories I want to see.

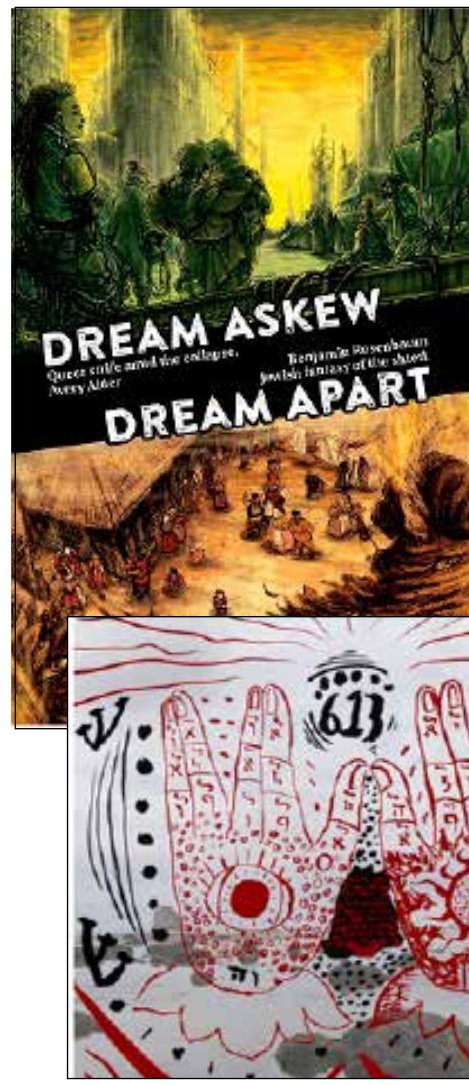
Jew-ish aliens

I recently watched while my partner played the Mass Effect video games. It's a trilogy that follows the adventures of Commander Shepard as they try to save the galaxy against a mysterious alien enemy. The protagonist meets, befriends, fights, and negotiates with many other aliens throughout the game, but the most intriguing ones to me are a race called the Quarians. They are a nomadic race, known for their skill with technology and synthetic intelligence, whose faces we never see, because they always wear environmental suits to protect their weak immune systems.

Over the course of the game, we discover that they are nomadic because they lost their home world. They created rudimentary artificial intelligences called the Geth, for use as manual labor. The Geth gradually became sentient, and the Quarians got scared of their creations and tried to destroy them — but the Geth had become smart enough to defend themselves and won the resulting war, chasing the Quarians from their own planet. Now the Quarians wander the galaxy in a huge flotilla of scavenged ships and hope to one day be able to return to their home planet.

Once I heard that story, I was intrigued. Then we got to a scene where the protagonist attended a large meeting, which opened with the following benediction: "Blessed are the Ancestors who kept us alive, sustained us, and enabled us to reach this season." Sound familiar? I about fell out of my chair when I heard it — that's the shehecheyanu, right in the middle of a video game about aliens! Other details showed up: the home system, named Tikkun; Quarian names being structured as their given name followed by "vas" (sounds like bat!) and the name of their ship (e.g. Hilo'Jaa vas Idenna); the greeting/benediction of "keelah se'lai," translated as "by the home world I hope to see one day," which has very "next year in Jerusalem" vibes; and a fringe political movement which advocates for starting over on another planet and abandoning their original home.

This race felt deeply Jewish. But they weren't just Jews in space(!!!) — they weren't human at all (halachically, could they even be Jewish? A question for another day . . .), while still unmistakably pulling from Jewish experiences, history, diaspora, and language.



Obviously, the parallels aren't all there — Jews did not create Palestinians and get overthrown by them, the way the Quarians did the Geth. The Quarians are unambiguously at fault for their own exile in the game, which I think was a very wise decision on the part of the game designers not to try to replicate Israel/Palestine in space! But it was such an incredible moment of seeing a video game take inspiration — respectfully! — from Jewish culture and history. I felt seen.

Stuck in the stereotypes

Sometimes the examples are less flattering, or blatantly incorrect, or appropriative: borrowing elements of Jewish aesthetic or belief without context or respect. *Dungeons and Dragons*, a tabletop roleplaying game which has become immensely popular recently, has been guilty of that in the past, and they're still working to remove the various racist, sexist, or just lazy roots in their content. For example, one of the enemy types you can encounter in the game is a lich: an undead wizard that has put its soul in a special container, often an amulet in the shape of a small box with special sigils inscribed on it, as part of a ritual to gain immortality. This container is called a phylactery. It's a rather unfortunate parallel to tefillin (not necessarily a purposeful one! But harm can be done by accident too).

Elements of the races of dwarves and goblins borrow from antisemitic tropes: long noses, or a fascination with gold and money, or a reputation for untrustworthiness. Golems also exist, as monsters for the players to fight. A friend of mine commented, "If the golem is your enemy, then you are in the role of genocidal Christians!" Golems are supposed to be guardians, not brutish killers. There's been a push recently to change these inclusions: renaming phylacteries to "soul cages," reshaping racial designs to not be so stereotypical, etc. But it's frustrating when the most popular roleplaying game by far only shows negative or caricatured versions of Jewish history and culture.

Recent favorites

I have, happily, recently found several really cool roleplaying games and stories that are explicitly Jewish or play with Jewish themes.

In *Dream Apart*, "you play a Jew of the shtetl, a little mostly-Jewish market town in the Eastern European countryside. In the cities, the industrial revolution has begun. Prussia, Russia, and the Hapsburgs have devoured the small countries between them. Surrounded by an often-hostile Christendom, by wild forests in which anything might creep, and by the invisible creatures of the Unseen World — angels, demons, ghosts, and dybbuks — the Jews of the shtetl try to outwit or outlast those who would do us harm. We feud and reconcile, bargain and gossip, celebrate and mourn, and snatch a little joy and love while we can. Life in the shtetl is sweet as raisin pastries and bitter as horseradish: may it be the Divine Will that it endures another season . . . "

Another recent favorite, *Dialect*, isn't explicitly Jewish — but it is about the creation, shift, and loss or assimilation over time of the language of an isolated community, and these themes resonate strongly for me, existing as a member of a minority culture with a long history of struggle against assimilation and loss of group identity.

In "What Have You Seen, My Darling Young One?" a rabbi talks to a golem about the experiences it's had and emotions it's felt. In "On Venus, Have We Got a Rabbi!" a Sholem Aleichem-style narrator tells a story of Jews on Venus debating whether to count a race of aliens as Jews; and in "The Accounts of Getzel Shlomo", Jews in a small village carry out the last wishes and funeral of an old beggar and discover who he was after he died.

As games in general become a more diverse and welcoming medium, more and more stories from diverse perspectives are being made. I've mostly seen Ashkenazi perspectives as of yet, and would love to see stories from other Jewish ethnic groups too.

Be the change

Finally, I've been making the stories I want to see for myself. The idea of Jews in Space(!!) is one I keep coming back to: I think there are so many interesting ways to interpret our traditions in new and very different contexts. How does a lunar calendar look when a different moon orbits you — or no moon at all? I read a sci-fi series where a group of people had survived a long journey to a distant planet, had been rescued from peril by strangers, and dedicated themselves to building a welcoming, safe society where everyone's needs were met. I wanted to imagine a weirdly specific scenario, which I'm still writing: What if there were Jews in this society; and what if they wrote a Passover haggadah? How would people in the far future on a different planet imagine, reimagine, recontextualize the Exodus? Does Egypt have any meaning for them, or do they think of a different Mitzrayim, a different "narrow place," a different exile, when they say "next year in Jerusalem"?

"Doing Jewish" for me means more than being in Jewish community and observing festivals, though those definitely matter to me. In addition to my religious practice, my Judaism is an intellectual and creative exercise, incorporating faith and culture into my hobbies and play. ■

Sivan Zakai's My Second-Favorite Country: How American Jewish Children Think About Israel

Reviewed by Jessica DeYoung Kander, special for the WJN

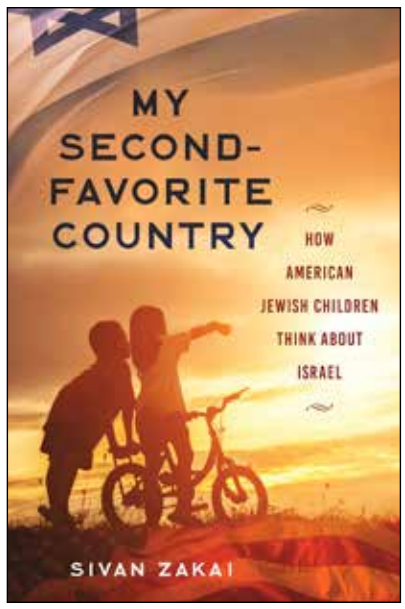
Many adults — parents, educators, clergy, and communal leaders — operate under the assumption that the Israeli-Arab/Palestinian conflict is not an appropriate topic for children […] If the children in this study are any indication, children can and do think about geopolitical conflict from the time they enter elementary school. And in the absence of adults who are willing to help them process or make sense of the conflict, they turn to web searches and apps for their information." (138).

Sivan Zakai's My Second-Favorite Country: How American Jewish Children Think About Israel is a must read for Jewish American educators and parents who wish to better support children in understanding and building personal beliefs around the Israeli-Arab/Palestinian conflict.

At the heart of the book is the first-ever longitudinal study of how American Jewish children develop their understandings of Israel. The study was conducted as part of the Morton Center for Studies in Jewish Education's Children's Learning About Israel project. Zakai's work tracked the evolution of understandings a diverse group of children had regarding Israel from kindergarten to fifth grade.

The study itself is impressive in its breadth and depth of findings. Butit is Zakai's ability to weave together her data and findings with concrete examples and a clear vision of what Jewish education could be that truly helps this book shine.

However, if you are looking for a book that will outline a detailed curriculum introducing the Israeli-Arab/Palestinian conflict, this is not it. Instead, this book combines discussions of



how children develop ideas and beliefs about self, community, nationality, and the world with overviews of what developmentally sensitive practices need to account for and how they might differ from existing paradigms.

Traditionally, the belief has been that American Jewish children are either overly naïve or uninterested in engaging with their connections to and/or beliefs about Israel. However, Zakai is able to complicate this long-held belief by exploring children's complex thinking and strong desire to be "at the table." The inclusion of empirical data from the study lends credence to her conclusion that children spend a great deal of time and effort developing their beliefs around topics adults too often attempt to shield them from.

Her thesis — that in order to take children's ideas seriously and better prepare them for a world full of disagreement, an essential shift in educational practices is necessary — isn't exactly revolutionary. Most talented educators know this to be true regardless of the educational context. However, Zakai's data and anecdotal examples truly illuminate the complexities of this shift and of the minds of American Jewish children.

The book does not have an overt political agenda beyond simply recognizing the complexity of the conflict and the necessity to help children develop their own understandings and beliefs. This was a very refreshing take as so often texts purportedly just introducing the conflict for youth end up conspicuously prizing one ideological perspective over others. This book was less about the facts and more about developing the skills in children so they can form their own understandings of the conflict and of their own personal relationships with Israel as members of the Jewish community. But Zakai doesn't simply point out the obvious complexities of approaching difficult subjects with children, she also lays out a general road map for how to adjust the educational experiences to be more developmentally sensitive while prizing the spectrum of human experience and belief.

She calls for both curricula and written materials to move away from focusing on the transmission of knowledge and tradition and toward emphasizing the ways that Jews — both in contemporary culture and across Jewish history — have co-constructed Jewish communities, rituals, and beliefs. The shift she is calling for allows more room for individual understandings and ideologies while simultaneously connecting individual beliefs into the larger cultural and religious frameworks of contemporary and historical Judaism.

However, it is her insistence that a new form of digital-literacy education be included in this evolving curriculum that really made her conclusion stand out, as it shows Zakai's focus on centering contemporary discourse and practical applications of education to the Israeli-Arab/Palestinian conflict. She calls for Jewish educators to help their students foster digital literacies, a desperately needed skill in the digital landscape contemporary youth face. The inclusion of quotes directly from the study participants helped highlight Zakai's thesis and conclusion that "the children ought to be taken seriously". ■

Michigan's oldest Jewish cemetery

By Shifra Epstein

Since the beginning of the war in Ukraine, I have been visiting festivals, shops, and events in Ann Arbor speaking with individuals about the war. This June, my interest in how the war in Ukraine impacts Ann Arborites led me to the Top of the Park, the popular Ann Arbor Summer Festival on Ingalls Mall between East Huron and Washington, smack in the middle of the University of Michigan, near the Rackham Graduate School.

On June 23, several Jewish organizations sponsored a Jewish meetup at the festival: the Jewish Community Center of Greater Ann Arbor, Jewish Family Service, Hebrew day School, and the Jewish Federation.

Around 6 p.m., wearing my small Ukraine flag on my shirt, while walking toward the Top of the Park, my partner, Miriam Greenberg, noticed a large plaque on the southwest corner of East Huron and Fletcher streets.

The plaque read: Michigan's first Jewish Cemetery Site. The body of the plaque provides an entrance into the early Jewish residents of the city which were buried there.

It reads "*At this site the first Jewish cemetery in Michigan was established in 1848–49. The Jews Society of Ann Arbor acquired burial rites to this land adjacent to what was then the public cemetery. Several years earlier immigrants (Jewish, not on the plaque) from Germany and Austria had organized the first Jewish community in the state. Their first religious services were held at the homes of the five Weil brothers in the vicinity of their tannery, J. Weil and Brothers. Members of the Jewish community participated in all aspects of the city life. Jacob Weil served Ann Arbor as alderman from 1859 to1861. By the 1880s this original Jewish community no longer existed (they moved to Detroit, not on the plaque). In 1900 the remains*

of those buried there were removed and were reinterred in Ann Arbor's Forest Hill Cemetery."

And the credit at the bottom of the plaque says "Sponsored by Beth Israel Congregation and the Jewish Historical Society of Michigan, 1983/5743.

I must confess. Although I have been living in Ann Arbor for a long time, I never came across the plaque before.

After viewing the plaque, Miriam and I continued approximately 300 feet to the Top of the Park. By 7 p.m., the place was crowded. However, there were very few members of the Jewish community still around. We missed the free drinks. Beside the flag on my shirt, there was no flag nor any reference to the war in Ukraine

While disappointed that Ukraine wasn't part of the event, I felt good about my serendipitous discovery of the site of the first Jewish Cemetery in Michigan.

My discovery of the plaque raised my curiosity and led me to Helen Aminoff's article on "The First Jews in Ann Arbor," published in *Michigan Jewish History* (vol. 23, January 1983 pp. 3–14).

Aminoff, a long-time resident of Ann Arbor and a member of Beth Israel Congregation, is a notable historian of the early history of Jewish Ann Arbor.

According to Aminoff, the plaque designation all started during the fall of 1980 when a tombstone engraved in Hebrew script with the name of Reila Weil (d. 1858) was given by fraternity members to Rabbi Allan D. Kansky, then the rabbi of Beth Israel.

The fraternity members had found the tombstone while cleaning the residence.

The name Reila Weil, engraved on the tombstone, led Aminoff to the five Weil brothers and their extended family members and friends. It was Aminoff's discovery that the Weils had arrived from Germany and Austria and began their lives in Ann Arbor as farmers and peddlers. The Weils traded furs and skins and finally opened a successful tannery business.

As engraved in the plaque, the first Jewish cemetery in Michigan was established in 1848–49 in the original graveyard of the Village of Ann Arbor. The Jewish Society of Ann Arbor acquired burial rites adjacent to what was then the public cemetery.

Hence, the first Jewish cemetery in Michigan was established close to where I found the plaque on my way to the Top of the Park.

The original graveyard of the Village of Ann Arbor was abandoned by order of the Mayor and Common Council in 1891. The adjacent Jewish Cemetery abided a bit longer. By the 1880s the original Ann Arbor Jewish community no longer existed, its families having relocated to both Detroit and to farms in outlying rural areas. In 1900 the remains were reburied in Forest Hill, and the area was renamed Felch Park, in honor of Alpheus Felch, a Michigan governor, a U.S. Senator, and a U-M professor of law.

While I work on this article, the war in the Ukraine is still going on strong. Hence, while reflecting on my serendipitous discovery of the marker of the oldest Jewish Cemetery in Michigan, I could not resist thinking of the destruction of Jewish cemeteries all over Ukraine. As a feminist and a humanist Jewish woman, I like to finish the article with a prayer to the God of my grandmothers Shifra and Channa Z"l for the end of the war in Ukraine.

I hope, when next year arrives, the war will be over, the different Jewish organizations of Ann Arbor will sponsor a special event on the Top of the Park, marking the end of the war and celebrating the long history of the Jewish community in Ann Arbor. ■

One Person's Loss: A Novel by Ann S. Epstein

Context: The excerpt begins in the middle of chapter One. Petra Wedler and her husband Erich, young German Jews whose families sent them to America to escape the Nazis, are at Coney Island, their first outing since Petra suffered a miscarriage a month ago.

"Come and see the Incubator Babies." Erich's head jerks toward the barker strolling down the boardwalk toward them. "Born too early, their brains smaller than half an apple, some too weak to suckle at their mother's breast." He wears a sparkling

white lab coat and a stethoscope around his neck. "It's just ahead, at the next pavilion." He points. "Don't pass the babies by!"

Petra jumps up. "Let's go." Erich says he doesn't think it's the best thing for her to see right now, but she runs after the spieler, and he follows. They pass The Teaser, with its spinning wooden chairs. Erich had tried to coax Petra to ride on it earlier, but she'd refused, claiming the sensation would remind her of morning sickness. Given her reluctance to revisit that memory, she cannot explain to him why she is so eager to look at sickly infants lying in tiny cubicles.

Tickets are a quarter. They pass beneath a sign reading "All the World Loves a Baby" and into a building decorated like a Hansel and Gretel cottage with a stork overlooking a nest of cherubs. The incubators and ventilating tubes are silver, bright and cheerful. Petra is enthralled by how sterile and quiet everything is after the grime and bawdy throngs in the rest of the park. The only sound is the quiet hum of the heaters and the occasional soft ringing of an electric bell.

"This warns us if an incubator overheats." It is Dr. Couney himself, the force behind the exhibit, demonstrating the apparatus to a gaping crowd. "It's modeled after the machines farmers use to hatch chickens." He chuckles. "In Berlin, people use the term Kinderbrutanstalt, which means child hatchery. I call it a peanut roaster." Women blush; a few men titter.

The doctor introduces his wife, Madame Annabelle May Couney, a nurse likewise trained in the care of premature babies. Together they explain how wet nurses feed the infants, dripping milk into the mouths of the weakest ones, and how the staff prevent infection by using filtered air, isolation, and rigorous handwashing. The starched white overalls of the pediatricians and nurses as they move from one cubicle to the next with their sterile instruments all transfix Petra. It feels sacrilegious to admit the dirty crowd from the park into this spotless temple.

Erich, arms crossed, looks disapprovingly at Dr. Couney, a heavy-stooped man with gray hair and a large mustache, dressed in dark broadcloth and spats under his surgical gown. "Rather the dandy," he whispers to Petra. She shushes him, afraid to miss a single word.

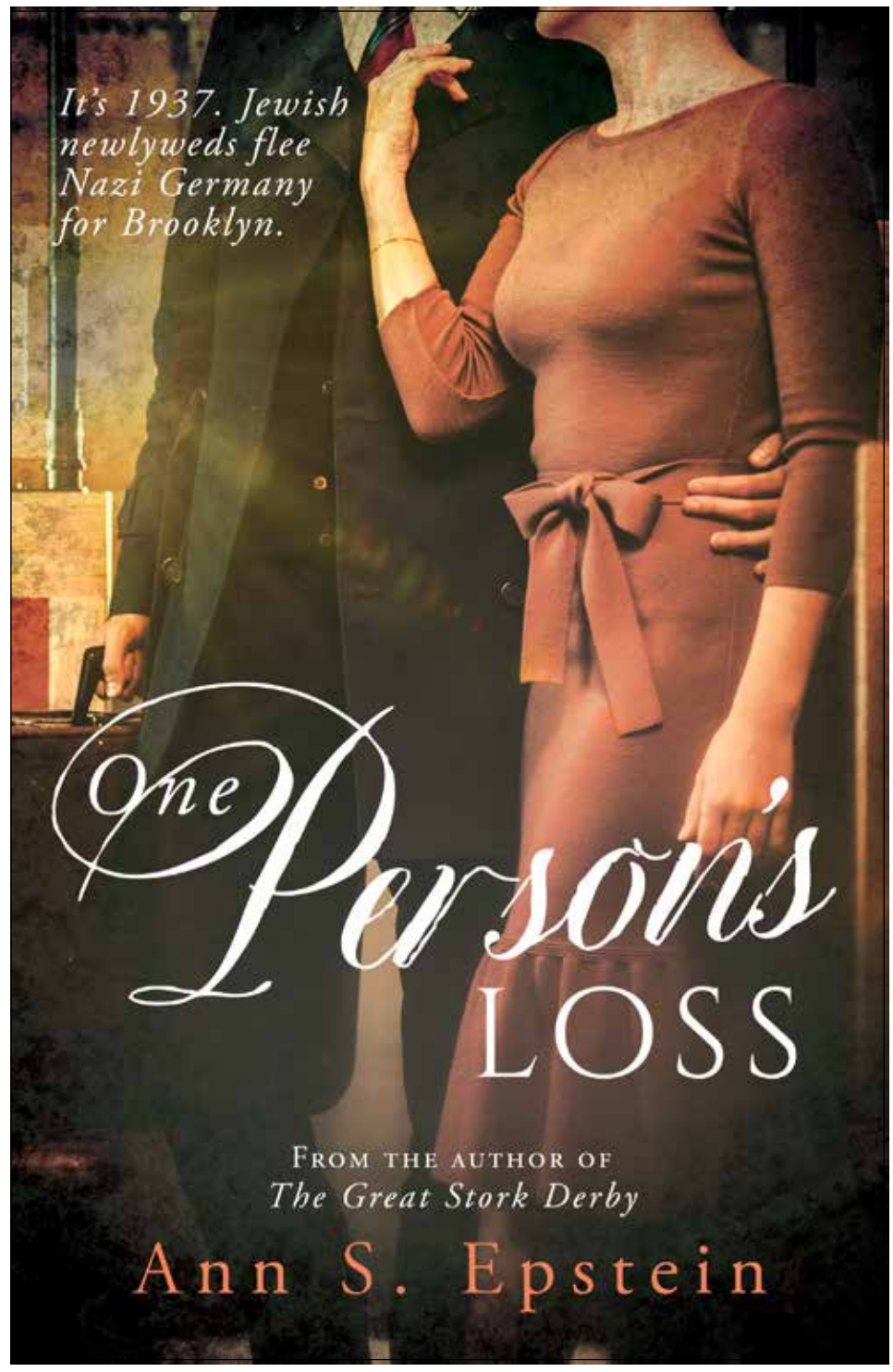
"Our success rate is over eighty percent," the doctor goes on. "Of the six thousand babies we've treated so far, all of them given up for dead, forty-eight hundred have survived. As the best proof our methods work, here is our own daughter." Madame brings out Hildegarde Couney, age 30, now one of the nurses on staff.

"It's a miracle," breathes a large woman at the front of the crowd.

The Incubator Doctor smiles. "Not a miracle. Just good science. Some day every hospital will have one of these machines and we'll save tens of thousands of precious lives every year."

Slowly the other spectators file out. Erich is anxious to leave too. "We can afford one more ride," he says. "How about Shoot the Chute? It's not gondolas but it's on the water."

Petra pictures the ride. Painted boats float down a ramp and suddenly drop into a lagoon. She grips her stomach and turns away, eyes locked on the doctor scrubbing his hands and arms at the sink. Erich stalks out, returning to the sounds and smells of the park.



Ten minutes later, Petra leaves, just as the exhibit's lights go off and the lamps lining the boardwalk blink on. Red streaks the sky as she and Erich walk to the train station. "Admit it," she says. "You don't want children. You were relieved when I miscarried."

"That's not true. I was heartbroken." Erich hesitates. "I'm just no longer sure that this is the right time for us to start a family. Plus, I'm worried about you."

Petra sniffs.

Erich enumerates the ways he caters to her whims in his efforts to help her get better. "I triple wash the vegetables. I pay extra to shop at the indoor market because you insist the street vendors are unclean. How can you say I don't care about you or the child we lost?"

"I can't prove it, but I feel it in my bones."

"Petra." Erich stops, holds her shoulders, stares into her eyes. "I do want children. I just don't think we're ready yet."

"That made sense two years ago, when we got here. But why are you saying it now?"

"Because spoiled only children like you have no idea how much it costs to raise a child."

"And poor boys like you, with a houseful of little brothers and sisters, do?"

"Frankly, yes." Erich sighs. "I'm not being mean, Petra. I just don't see the rush."

"How can you not, when it's why our families sent us to America? Back home, the Nazis would be only glad to exterminate our people. Our parents want grandchildren to justify their sacrifice. We promised." Petra looks at the littered pavement so Erich won't see the desire in her eyes. It is she who most wants a child, but she knows that arguing on behalf of their parents is more likely to sway him. He feels guilty about being the oldest and hence the one chosen to go.

They resume walking. Stars begin to dot the sky. "Let me think about it," Erich says.

Petra squeezes his hand. "Remember when you were too proud to let me pay for almond cakes at Baumgarten's?" She misses mild summer nights in Berlin, when the two of them, still students, lingered at the pastry shop as long as they dared before going home to their respective families. Erich's poverty hadn't bothered her then. In fact, his frugality had attracted her. It was the one way in which he seemed neater, more controlled in his habits than her. In every other way, it was his adventurousness that had drawn her. He was studying science and eager to make discoveries, but his professor warned him to proceed slowly. Carelessness meant ruined or lost data. Erich said Petra's carefulness was just the influence he needed to do reputable work.

Midway through school, it didn't matter. The new government passed laws that prevented them from finishing their studies. Jews who already had degrees were forbidden from holding academic or research positions. Virtually any job outside their own community was off limits.

Erich licks his lips. "I'd accept charity now if it meant a slice of Baumgarten's Sacher torte for us to share." He sighs. "I miss my parents and my brother Jopie. I even miss my two whiny sisters and little Yehuda. If it weren't for the Nazis, I'd have my degree and a good job, and we would have already started a family. In Berlin."

Petra gazes at the night sky, reminded of God's ancient promise to Abraham to make his offspring as numerous as the stars in the heavens, a prophecy she and Erich should fulfill, now more than ever. "Last night I counted 10 dollars in the coin jar," he tells her. "If you let me buy apples and onions from Charlie's stand instead of Benno's store, we'll save a dollar a week."

They reach the station and huddle amid the tired families on the platform. When the GG train pulls in, Petra and Erich board and sit hip to hip, swaying in unison on the short ride home. ■

Exile and redemption: Revealing hidden lights

Rabbi Aharon Goldstein, Chabad Ann Arbor

In this month's article we are going to speak about the first Shabbat in August which happens to be the auspicious day of Tisha B'Av (the ninth of the Hebrew month of Av). This is the day we commemorate the destruction of both temples. This Shabbat has a title, it is called Shabbat Chazon — the Shabbat of the Vision. This refers to the vision of the destruction of the Holy Temple by the prophet Isaiah. But at the same time there is a famous saying from a great Rabbi named Rabbi Levi Yitzchak of the city of Berditchov who lived about a couple of hundred years ago. He said that this vision is not only about the destruction of the Temple, but also, he says, on this Shabbat, God gives everyone the opportunity to get a glimpse of the third Temple. We may not see it physically, but our souls definitely see it. Therefore, the word Chazon carries within itself two opposite meanings. On one hand speaking about destruction – the vision of the destruction of the Temple. On the other hand, it also speaks of our redemption with the coming of moshiach and having the Temple back. So, we speak of exile and redemption in the same word.

As far as exile is concerned, the fact that it is combined in the one word with redemption can be found in Genesis, when God makes a covenant with Abraham. God forecasts that for 400 years, the Jewish people will be in exile, and they will be afflicted before being redeemed. As the Rabbis tell us, what God was telling Abraham, during this covenant regarding exile, was that all the exiles, until the end of time, until moshiach comes, were all included in this experience that Abraham had with God.

So, the question arises as to how it could be that at a time when God is making this covenant with Abraham — this everlasting and eternal connection and commitment to one another, of all times this is when God has to tell Abraham the bitter news about the four exiles before moshiach comes? Why speak about the exile (essentially negative events) while God was speaking about this covenant (essentially a positive event)?

We can ask a similar question about what the midrash tells us regarding when our enemies came into the temple when they entered the Holy of Holies chamber and wanted to destroy whatever was there. They saw how the cherubim, the images that are a part of the Holy Ark of the Covenant, were facing one another in a direct way. The Talmud says when the Jewish people are doing God's will, these images face each other. When the Jewish people are not doing God's will, then their faces turn around and they are facing back-to-back. So here we can ask the same question. How could it be at the time that the Temple is being destroyed — during such a negative time — and the relationship between God and the Jewish people is not in the best form, nevertheless these images — these angels — were facing each other? It should have been just the opposite. They should have been facing opposite each other — back-to-back — during a time of destruction.

So, to answer both questions, we have to understand and lay a foundation that when God puts us through exile and destruction — is it because God is getting mad at the Jewish people and is punishing them by taking away the Temple? But we have to say that going through this experience of the exile and the destruction, within it in a hidden form is a tremendous love that God has for the Jewish people. All the great promises that we are going to have when moshiach comes with the redemption can only happen after the experiences of the exile — so the whole purpose of the exile is that we should be redeemed from the exile and come into the redemption. This is the answer why, specifically, when God was making the covenant with Abraham, that Abraham had to be told about the exile, because as a result of the exile sprouts out this tremendous love that God has for the Jewish people. Therefore, at the peak of the destruction of the Temple, we can see the great love that God has for the Jewish people that was expressed through the cherubim looking at each other.

To go deeper into this, there is an analogy that Chassidus brings to explain the experience of exile and redemption. We see that, sometimes, certain things from God appear to be negative. We might think that God wishes to create distance from us. But, on the contrary, this brings out the greatest love. How do we see this? We can see it with an analogy. For example, a teacher and a student in which the teacher cares about the student, teaching whatever is appropriate at the deepest level possible. While the teacher is teaching this deep concept to the student, a whole new approach to explain the concept better is discovered. But, for the teacher to develop the new approach, they have to stop teaching this student, leave the room, go to their study and contemplate it — whatever it takes to develop this new thought. So, the student is informed that they have to be left alone temporarily because the teacher is developing something very special for the student. But in order to give you this very special thing, I have to leave the room. So just bear with me and it shouldn't take too long until I'll be able to come back and share with you this greater concept then we've had up until now.

So, it's the same thing with the Jewish people's relationship with God. During the times of exile, on the one hand we are not aware of God's presence as it appears to be hidden and there are many obstacles to doing good things and following God's ways. So, one would think, God forbid, that this is to punish the Jewish people. But no, this is what God says to them — it can't be from God. God is the ultimate goodness and kindness so it can't be that from all these negative experiences that the Jewish people have will be negative results. We have to say that there's a very strong, hidden good in the midst of all of this negativity. Eventually, especially at the time of the redemption, we'll get to see all the special light that was hidden for all these years and wasn't able to be revealed. So, the darker it gets outside, and the more concealment there is tells us that God is getting ready to give us something even greater and better and therefore it seems to be so dark. Like the teacher and the student where the teacher spends more time away from the student. The longer the teacher spends away from the student, the more the teacher can develop this new thought that can be shared with the student.

With this it will be understood what the Talmud says about the cherubim. When they were not facing each other, it was an indication to the Jewish people that, God forbid, God was not mad at them, but rather only concealed in order to give them something greater.

So, God willing, we've had enough of exile, and it was long enough. Now we're all ready for the coming of the moshiach and we'll get to see all the great lights that were hidden all these years. This exile was so long that there must be something very special waiting for us. God willing it could be this year! So, this year, God willing, we'll be able to celebrate Tisha B'Av together with the moshiach in Eretz Yisroel with the Holy Temple. ■

Miriam Brysk, 87, of Ann Arbor, Michigan, died on May 28, 2022. Miriam joins her parents, Bronka and Heniek Mason, and her beloved family lost in the Holocaust. She was born March 10, 1935, in Warsaw, Poland. Her childhood was one of wartime survival in the Lida Ghetto and with the Russian Partisans in the forests of Belarus. She and her family were refugees for two years after the war before coming to the United States to restart a life with the help of Bronka's older brothers who had come to the U.S. before the war. They became proud citizens of the U.S., enjoying the freedoms this country offered. She started school at 12 years old not knowing English or a normal life. Despite that, she graduated high school at 18 and went on to college.

Miriam was introduced to Henry Brysk through her mother's cousin who was in the ILGWU with Henry's father. Henry was 7 years older and had gotten his PhD in Physics at 23 years old, having also been a child survivor of the Holocaust in France. He valued her curiosity to learn and encouraged her to pursue her love of science. As a result, she went on to get her MA and while raising her two daughters, got her PhD in Microbiology. Miriam and Henry would be celebrating their 67th anniversary this June 5.

Miriam ultimately became a research

scientist with her own research lab and a professor at the University of Texas Medical Branch doing skin disease research. She published 87 scientific papers and was a champion of women trying to get ahead in science and medicine. She was always an artist as well, having done painting, stained glass work, and photography as hobbies. She was fascinated with computers and became a digital artist after retiring. Miriam took a trip to see where her family was killed in Poland shortly after retiring, and she devoted much of her retirement to creating art and books memorializing the six million. Her art was displayed in several communities around the country. Her autobiography of her childhood in the war sold on Amazon and was awarded two medals for excellence.

Despite all her accomplishments, Miriam's proudest achievement and greatest love was her family. Her daughters Judy Brysk and Havi Mandell were encouraged to develop their minds and value family. Being a Holocaust survivor, she stressed the importance of persevering and being worthy of the gift our family had in being here.

Miriam also adored her grandchildren, Josh and Ben Rocher, Hannah (Sean) Korcal, David (Taylor) Mandell, and Sarah (Edward) Hambleton. She felt blessed to have lived long enough to have three great-grandchildren, Elian and Reid Mandell and Arielle Korcal.

It is suggested that those who wish to further honor the memory of Miriam Brysk may do so by making a contribution to: Hadassah, 40 Wall Street, New York, NY 10005, 800-928-0685, https://www.hadassah.org/

Dr. Michael Fauman, 79, of Ann Arbor, Michigan, died after sunset on May 31. Beloved husband of 49 years of Dr. Bonnie Fauman. and cherished by many people including: his children, Dr. Eric Fauman (Cristina Lete), Susan Fauman, Dr. Karen Fauman (Matthew D'Ambrosio) and Lisa Fauman; his grandchildren, Jacob, Charles,

Alexander, Benjamin, Leo Fauman, Milo Haggard, Sora and Arlo D'Ambrosio; and his brother-in-law Robert Freedman (Jane).

Arthur A. Seagull, March 21, 1931–June 14, 2022, was a much-loved husband, father, grandfather, teacher, therapist, and friend. He is survived by his wife of 51 years, Elizabeth "Betty", beloved sons David Seagull, F. Jacob Seagull (Judith Smith) and Jon Seagull (Julie Goodman), and grandchildren Kate Luce, Daniel Seagull, Ethan Seagull, and Lilah Seagull.

Born and raised in Newark, NJ, he earned a BA from Yeshiva University in 1954, MA from Columbia University Teachers College in 1955, and PhD from Syracuse University in 1964. He served in the U.S. Army from 1956–1958. From

1964–1981 he taught at Michigan State University in the Department of Psychology, attaining the rank of Professor. From 1982 until he was in his 80s, he had a private practice of clinical psychology. He loved teaching and clinical work.

Jewish to his bones, Art was well known for his sense of humor, his use of Yiddish expressions and jokes, and his detailed reading of Hebrew texts. He was a founding member of Congregation Kehillat Israel in Lansing. In late middle age he took up competitive ballroom dancing with Betty, through which they made many friends. He loved travel, cooking for friends, and conversation, which was often discursive, and sometimes hilarious.

In lieu of flowers, contributions may be made in Art's memory to Congregation Kehillat Israel.

Bernard Jay (BJ, Skip) Alpern, dad, husband, brother, son, and loyal Wolverine, BJ died peacefully surrounded by family after a brief and intense battle with cancer. BJ lived a life full of adventure, pursuing those things that ignited passion in him, but his very most treasured role was that of being a dad. He met Pyper in 1999, and became a dad to her daughter Hannah when they married in 2003. Their family expanded with Samuel, Margaret, and Charlotte. BJ took great pride in each of their accomplishments, from first steps to college admissions.

BJ's favorite times were spent driving the kids to practices or games, where you could find him serving as a coach, timekeeper, streaming commentator, or enthusiastic, loving sports dad. He loved each of his kids all the way to the moon and back and was devastated when it became clear he wouldn't have more

time with them.

BJ was born in Detroit and raised in Oak Park and West Bloomfield, Michigan. He attended the University of Michigan, where he was a member of Alpha Delta Phi fraternity and the crew team. After graduating, his adventures took him to jobs including at CNN in its infancy, PASS Sports, Ross Roy, and a round-the-world cruise on the QE2. During those years, he also pursued interests ranging from community theater to driving bobsleds at the U.S. training facility in Lake Placid.

His love for politics led him to work on many campaigns across both sides of the aisle, and eventually back to his beloved University of Michigan, where he both received a master's degree in public policy and worked as the university's lobbyist to the state legislature. After several years in that role, he and some friends started a property company and he left his job at the university to join them in their venture, which gave him the flexibility to spend more time with his family. BJ loved University of Michigan sports, and was always happy to invite his friends and their kids along to a game.

He believed strongly in the collected works of Bruce Springsteen and that real cars don't shift themselves. He was outgoing and made friends wherever he went, communicating with them about their families, sports, politics, or current events. Although his friends were numerous, he felt very close to all of them, and always kept up with what was going on in their lives, even if from afar.

BJ is survived by his wife of nearly 19 years, Pyper, and by his children Hannah, Samuel, Margaret, and Charlotte. He is also survived by his mother, Barbara Alpern, and his sister Elizabeth Alpern (Michael Berkwits) and brother Marc Alpern, as well as in-laws Sue Logan and Dennis (Sheila) Logan, sister-in-law Whitney (Eric) Hettinga, and four nieces whom he adored, Ava and Talia Berkwits and Kaitlin and Audrey Hettinga, as well as many aunts, uncles, cousins and close friends. He was preceded in death by his father, Irwin Alpern. You can honor BJ's memory by spending meaningful time with your family, or by cheering wildly for the Wolverines in his honor at the Big House or at the venerable Yost Ice Arena.

Dr. S. Martin "Marty" Lindenauer, MD, of Ann Arbor, Michigan, passed away on June 15, 2022, at the age of 89. Marty was born on December 10, 1932, in Forest Hills, New York, eldest son of Hyman and Sophie Lindenauer and brother of Arthur Lindenauer. He lived in New York City until he left to attend Dartmouth College. He graduated in three years, followed by medical school at Tufts University.

He completed his internships at Fort Benning, Georgia, and Fort Knox, Kentucky. His general surgery residency took him to the University of Michigan Medical Center in 1960 and he lived in Ann Arbor ever since. He joined the faculty at the university as an instructor in surgery in 1964 and rose to a full professor in 1972. Marty's career at Michigan spanned over 40 years. In addition to his clinical practice and his research, which focused on vascular disease, Marty served in a number of administrative roles during his career. They included Chief of

Staff at the Ann Arbor Veterans Hospital, Associate Dean of the Medical School, and Associate Chief of Clinical Affairs at the University Hospital.

As a professor, Marty mentored hundreds of medical students and residents, and was devoted to developing the professional careers of young physicians. He was beloved by the students and residents he trained and long after he retired from an active clinical practice he continued mentoring young physicians during weekly clinic hours. He was a natural born teacher and it was one of his favorite things to do. Marty was an old school physician who took care of the entire patient and developed deep relationships with patients and their families that lasted over the course of many years.

Marty was a talented athlete as a swimmer, a skier, and a speed skater. He excelled in speed skating from an early age, a sport that was cultivated by his father. He went on to win a national title in his senior year of high school and qualified to go to the Olympics but opted out in favor of going to college instead. While he never competed after high school, he would often take his children skating and skiing when they were younger. When they were little, he would whip them around the skating rink while holding onto his back pockets, to their delight.

Marty was a lover of history and devoured historical novels. He was the family resource for all types of trivia and facts pertaining to most everything. No matter how obscure the question, he always had the answer. His memory for details, facts, and history was a skill that he maintained to the very end. He could always be called upon to recall the name of an obscure river in Asia, the significance of a military battle, or the reason why stars stay in the sky.

Marty and his family spent summers at their cottage up north in Leland, Michigan. They had many memorable vacations with friends and family there. It was the family's happy place. They had a small fishing boat which Marty loved to take out every chance he could. The boat, named Pappy Days, was inspired by the nickname his children and grandchildren gave him, "Pappy."

Marty was very proud of his family which includes his devoted wife of 66 years, Marilyn, their four wonderful children, Dara and her husband David Fuller, Debby and her husband Peter Weinberg, David and his wife Tena, and Sue and her husband Tom Mooney, as well as their 12 fabulous grandchildren, Katie and Hannah Fuller, Ben and Caroline Weinberg, Charlie and Henry Weinberg, Samantha and Charles Lhermitte and Sarah Lindenauer, and Logan, Ryan and Claire Mooney, and the newest addition to the family, James Weinberg, their first great-grandchild.

The Lindenauer family is thankful for the team of caretakers that took wonderful care and attention to ensure his comfort to the very end. His main caretaker Lindsey Russell was especially impactful in helping him live the end of his life with dignity and humor, allowing him to be at home so he could enjoy his time with his wife, children and grandchildren. Donations in Marty's honor can be made to the Lindenauer Vascular Research & Education Award victors.us/smartinlindenauermd or the Beth Israel Congregation https://www.bethisrael-aa.org/payment.php ■.

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:

Jake Seagull (Judy Smith) on the death of his father, Arthur A. Seagull, grandfather of Daniel Seagull. June 14.
Pyper Alpern on the death of her husband, Bernard (BJ) Alpern, father of Hannah, Samuel, Margaret, and Charlotte, June 23.
Marilyn Lindenauer on the death of her husband, Dr. S. Martin Lindenauer, June 15.
Eric Rosenberg on the death of his stepmother, Bonnie Rosenberg, June 18.

The Washtenaw Jewish community sends mazel tovs to:

Steve and Carol Dworkin on the marriage of their daughter Sharon to Ngozi Pole. May 24.
Rabbi Bob Levy and Jo Ellin Gutterman on the birth of their grandson. He was welcomed by his parents, Zoe Gutterman and Marc Friend, July 2.
The Eisbruch family on the marriage of Gil Eisbruch to Molly Burness, July 3.
The Dwoskin and Blumenthal family on the marriage of Phia Blumenthal and Daniel Levy.

Sunday, September 18, 2022, 2-5 P.M.

Outside at the JCC!

Registration opens August 15th,
jccannarbor.org

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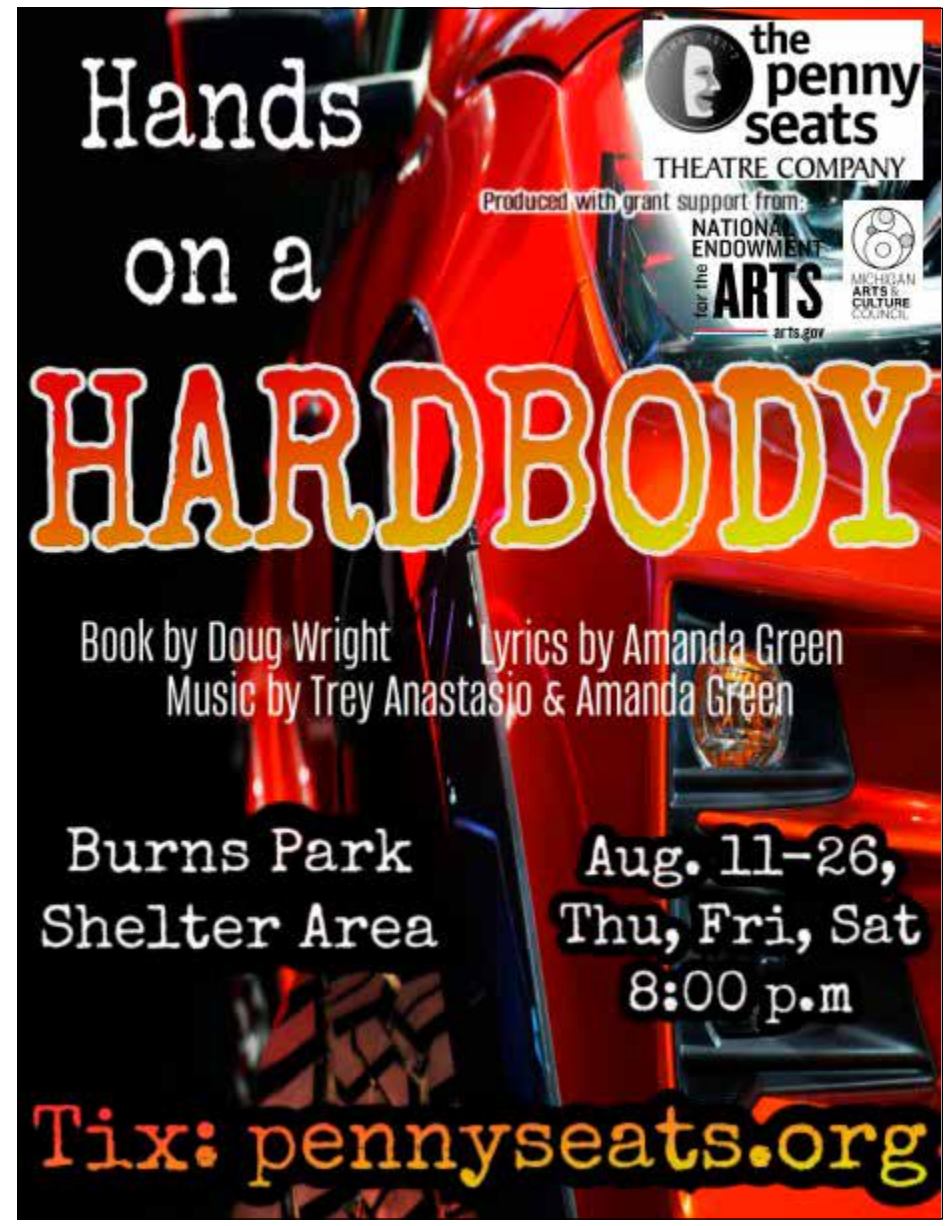

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Sunday October 9th, 2022

WALK A MILE IN MY SHOES 2022

Join Jewish Family Services for the second annual

WALK A MILE IN MY SHOES

Sunday, October 9, 2022

Burns Park | 1200 Baldwin Ave, Ann Arbor, MI

This event helps to raise the vital funds necessary to support our efforts in addressing the humanitarian crises around the world.

Watch our website as more details are shared **jfsannarbor.org**

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